

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

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VOL. V.

MISCELLANEOUS.

ON THE UTILITY OF MISSIONS TO THE HEATHEN.

(Concluded from p. 441.)

Extract from the Report of the Society for Promoting Christian Knowledge for the Year 1799.

Extract of a Letter from a respectable Gentleman in India, to the Rev. Dr. Vincent, communicated to the public in evidence of the Utility and Importance of the Society's Mission in that Country.

"WITH regard to the question which has been agitated at home, on the *expediency* of sending Missionaries, (a question highly disgraceful to its opposers) it may be sufficient to know that the native Protestant converts, are, when compared with a like number of other natives, the most orderly and respectable class in the country. Their number is very considerable; I should think about three thousand. That they consist of the lower or Pariah cast is a *vulgar error*; and instead of being, as is often asserted, despised and contemptuously treated by their fellow natives they are universally respected. By the latter term, I would be understood to say, that on account of their general good

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behavior in society, they are esteemed to possess more probity and better dispositions towards social kindness, than any other natives. I was surprised to see a man of the late Dr. Robertson's learning and research introduce into his 'Ancient India' a stigma on the native Christians from a book called, I think, 'Sketches of the Hindoos.' One reflection, however, naturally arises on this error of the learned historian—Why are not such accounts published of the state of Christianity in India, as would have shewn the *truth*? Such accounts could only come from residents in India acquainted with the language of the country, and who had paid some attention to the subject, with a view to publication. The annual proceedings of the Society at home shew by the correspondence of the Missionaries, the present state of the Mission: but I do not find any where a collected statement of the numbers, &c. of the native Christians actually in India. *These proceedings are little, if at all, read by European gentlemen in this country; and when I have shewn my copy of*

the book to some, who ought to have been better informed, I found them *unacquainted with it*. I speak particularly of the volume which contains a letter from the late Mr. Swartz to your secretary, in reply to observations said to have been made by the late Mr. Montgomery Campbell, on the subject of sending out Missionaries, and the present state of native Christians.

"You may ask five gentlemen out of six, who return from India, their opinion of the state of the native Christians; their reply will probably be, that they see no use in the endeavors to propagate Christianity here; and this will be followed by a repetition of the common-place idea, transferred from one to another without examination, 'What can a black fellow know about Christianity?' I have heard one gentleman, acquainted with the Malabar, (Tamulian,) turn into ridicule the Malabar questions and answers of the catechism, &c., and assert that no native knew any thing more than the mere *routine* of answering by rote, like a parrot. Now I am perfectly certain, that this gentleman spoke entirely at random, and that he never had taken the trouble, though he so well possessed the means from his knowledge of Malabar, to examine the subject: another thing is, that he himself knows less of Christianity than the very people whom he ridiculed. It is from this sort of *cant* and jargon of ignorance and indifference, that false ideas respecting the native converts have been instilled into the minds of many at home: they also confound as one and the same thing, *Protestant* and *Roman Catholic* converts. Another

gentleman of very respectable character and great philanthropy, holding a high station in the Company's civil service, observed to me that the Missionaries would be of great service in promoting among the Company's servants a knowledge of the country languages; but, what is the use of making converts? The people do just as well in their present state. At this you will be but little astonished when I tell you that gentleman's religious creed; which is, that our Savior as well as Mahomet, was a prophet or person professing that character; that as he led an exemplary life, and propagated his doctrine by persuasion, not by force, he was entitled to the highest respect; whereas Mahomet was a blood-thirsty enthusiast, and deserved abhorrence; but as to any portion of divinity attaching to our Savior's character, he could not conceive it.

"This I assure you, my dear Sir, is a true representation of that gentleman's religious tenets; and let me add, that we find here but few who give themselves the trouble of going into the subject of Christianity. What they possess, in general arises from good impressions given them before they arrive in India, by their parents or schoolmasters; but, as before the age of sixteen years those impressions can rarely be founded on a due examination into the subject and its proofs, such impressions, losing the support of those who first gave them, and receiving no aid from an effectual study of proper authorities, gradually waver and fall.

"In such a state of society, (I would be understood to speak

generally,) can it be expected that much importance should be attached to the propagation of Christianity?

"As to the question, however, let me take it in a point of view abstracted from religious motives. IS IT OF NO IMPORTANCE THAT THE VILE PREJUDICES ARISING FROM SUPERSTITION, AND WHICH PROPAGATES DISEASE AND DEATH, SHOULD BE ERADICATED? The prejudices against inoculation for the small pox is of this description. Thousands perish annually by that disorder unskillfully treated.

"Look at the lower classes of the natives here. Great numbers cannot marry, because the expense of the ceremony is beyond their power to bear. If they can borrow money for the purpose, they entail upon themselves the ruin of usurious interest, &c. It is an undeniable fact, that many thousands are prevented from marrying, by the want of money. Among the Christians, no marriage fees, or any other charge whatever, are incurred. The consequences are obvious.

"The state of morality among the natives is very low indeed. I have had transactions with many of those who have the character of most respectable men, rich, and of good credit: I declare to you, I never met with one who had any idea of the obligation of an oath, or who would not break it without scruple, provided the crime could be effected without discovery and punishment, and produce to them a pecuniary profit. There may be natives of a different character: all I can say is, that I never met with one. I am speaking of those who are not Chris-

tians. Now I am clear that no man in the course of his dealings in England, with various characters for some years, could truly make a similar assertion.*

"If my statement be really applicable to the general character of the natives, high and low, a change can only be effected gradually: but if any thing is done, it must be by means of introducing among the natives

* The assertion contained in this paragraph proves the general and monstrous corruption of the natives in India; of those natives we mean, who have not been transformed by the divine efficacy of the Christian faith. Let those who represent the Hindoos as honest, mild, docile, and harmless, consider the facts stated in this letter, and by Dr. Buchanan in his *Researches*; by every person, in short, who has been in India, and is qualified to decide on the subject. But the great mass of India merchants, supercargoes, &c. who have undertaken, either in Great Britain or our own country, to declaim against missions, have evidently been as ignorant of genuine Christianity, as are the heathens whose morality and happy state they are so fond of eulogizing. The assertion which occasioned this note reminds us of one somewhat similar, made by an able writer in the *Christian Observer*. The words of Peter, Acts x, 25, *In every nation, he that feareth Him, and worketh righteousness, is accepted with Him*, are sometimes misapplied to support the notion, that the heathen are as much in a state of salvation, as they would be, if the Gospel were preached to them. On this notion, the writer just referred to observes, that he has enjoyed many opportunities of becoming acquainted with the heathen in different parts of the world, that he has long and attentively studied their character, and that he never knew a single individual among them, who gave satisfactory evidence, that *he feared God and wrought righteousness*. We quote from memory. E.D. PAN.

men who possess an intimate knowledge of their languages, who show examples in their own persons, of religion, virtue, contempt of riches, (such and such only ought the Missionaries to be) patience, and conciliatory manners. Would the establishment of many such men have *no* beneficial effect on the morality of the natives? Surely it would.

"Such was the respect of the natives for the late Mr. Swartz, that I am sure any set of natives in the Tanjore country would gladly have submitted their cause to his decisions; I mean, provided the cause were reputable. I mention this to shew how greatly character sways the opinion of the natives.

"If superstitions, inimical to the well-being of mankind, fade in proportion as true knowledge and science advance, of which none can doubt; is it of no benefit to distribute in these countries, men who can, or even who *may* advance them to the best effect? Will the Bramin have the same degree of power over the minds of the people when he is met upon his own ground by any European possessing as complete a knowledge of the Shanscrit, &c. as he himself does, and accomplished in scientific knowledge? Have the studies of the late Sir William Jones had no beneficial effect in a moral view, on the minds of those natives with whom he held an intercourse in Bengal?

"Government, I am sure, ought to promote, instead of opposing, the establishment of Missionaries such as I have described; for through them ultimately, government will have better

subjects to rule, and would know better the *real state* of those subjects.

"The intercourse in general held by us with the body of the natives is slight: interest and business is the only spur towards this intercourse, and we draw our information not from the fountain-head, but through the interpreters and commentators, that interest and business introduce. There is nothing of familiarity or society, or tendency to social habits between us, except with a few *principal monied men*. And how should there be? Without an intimate acquaintance with the language, such society must be irksome.

"What are we to think of the debates at the India House, relative to Missionaries, as published by Mr. Woodfall in the year 1793? In them we perceive one of the idle wandering stories of India taken up as a matter of fact, and argued upon by a Proprietor as such, in a serious question in the court. I saw a letter from that Proprietor to Mr. Swartz, written soon after he saw Mr. Swartz's letter to your secretary, above alluded to; and he apologizes to him; excusing himself by asserting, that his speech had been erroneously reported in the newspapers. What then are we to think? Can we trust to what we see given as the speeches in the India house on the clause relative to Missionaries? If we can, I fear that upon examination we should find some of the speakers had been at as little pains to obtain correct intelligence of the situation of the Protestant converts, as one Pro-

prietor was regarding the story of the stock-buckle.

"I perfectly agree with most of the speakers in that debate, that Missionaries should not be sent out at the expense of the Company. It seems to me clearly that the speakers were extremely afraid of Mr. Wilberforce's clauses of the bill charging them with a great and permanent expense; and that under the impression of this fear they had brought forward hastily arguments that are frivolous, and principles that could not bear the test of fair reasoning and experience. And not one Proprietor was found, who could offer any thing in favor of the principle of establishing Missionaries, derived from his own experience and personal knowledge.

"No Proprietor of that court, who has been in India, will be a very strenuous advocate, I presume, for upholding a religion which annually causes excessive tumult, and much blood-shed and murder. Let any one of them recollect what annually passes between the immense multitudes of the right-hand and left-hand casts, as they are called. Such outrages are exhibited every year in Madras itself, in spite of the military drawn out to oppose it. What state of society, let me ask, is this? Can it be called civilization; or does it partake of the private war of the barbarous and feudal ages?

"What are we to think of human sacrifices? A few years since, the Bramins of a certain pagoda in the Tanjore country, murdered for sacrifice a boy of eleven years of age. Having killed him, they took out a par-

ticular part near the vertebræ of the neck, and offered it to the idol. The affair was fully examined and proved, and the punishment decreed was banishment beyond the Coleroons; the exiles accordingly went beyond that river, and returned again in two or three days!

"Turn from the *enlightened* and polished Bramin to the wild Collery, particularly to the Coleries of the Mellore, near Madura. I have been much among them, and know their dispositions well: the civilization of these appears hopeless; but I know that they would gladly receive among them native schoolmasters to teach their children to read and write. This surely should be put in practice. To this probably it may be objected, the country belongs to the Nabob, and we must not *interfere*. However, the Nabob would, I'll answer for it, gladly adopt so beneficial a system.

"It will hardly be believed, but it is not the less true, that within these two years there was a disturbance in the Nabob's district of Worriapalam; some hundreds of his highness's rabble, under the name of troops, having assembled separately from a party of the Company's troops, who were to assist in reducing the district, marched into the different villages, which were all abandoned, except by a few miserable weavers who remained in their houses. The enemy against whom these military operations pointed, were poligars; but they had neither plundered nor set fire to the Nabob's villages; the Nabob's commander, however, did both; and I have seen part of that commander's

journal, in which he enumerates the persons hanged by him daily; and the men so hanged were not belonging to the enemy, but peaceable merchants and weavers left here and there in the villages. The journal sums up the daily items of death in one column, like so many shillings, and at the bottom exhibits a total of thirty-two persons hanged in about fourteen days!

"Independent of the commander's own testimony, I know the truth of the matter from respectable British officers, who were on the detachment, and whom I saw immediately after the service ended.

"The state of the country, and of the minds of the people in which these scenes were acted, is truly deplorable. Shall we excuse ourselves, and say, this is the Nabob's country? We ought to hope for some end to such a state of the human mind in these countries. Let us ask, what exertions have been made during the last thirty years to promote civilization; and let those who can, give the answer.

"I am afraid we have never said to ourselves, Let us shew what these people will be twenty, or ten years hence. Such a question ought to be asked at this moment, for additional millions of subjects have, by the late conquest, fallen under our dominion or control."

Though the name of the writer of this letter is not given by the Society, yet it contains intrinsic proof of its having been written by no mean man. But if his representations, and those of Mr. Swartz, be true, what must we think of those statements which hold up the character of

the Hindoos as needing no change.

Extract from the Report for the Year 1800.

The following affecting account of the funeral of the venerable Missionary Swartz, forcibly displays the influence of such men on the minds of the natives.

"His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah† wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel.

"The burial-service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world, may follow the example of this venerable servant of Christ: And may he send many such faithful laborers, to answer the pious intention and endeavors of the honorable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ, Amen."

Extract from the Report for the Year 1801.

"I beg leave," says the missionary Gericke, "to send a letter from Serfo-

† The king of Tanjore.

gee Maha, Rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard for his father, than this good Hindoo had for Mr. Swartz, and still has for his memory.

This letter is as follows:

"To the Honorable SOCIETY
FOR PROMOTING CHRISTIAN
KNOWLEDGE.

"Honorable Sirs,

"I have requested of your Missionaries to write to you, their superiors and friends, and to apply to you in my name, for a monument of marble to be erected in their church, that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a monument for the late Reverend Missionary Father Swartz to be made, and to be sent out to me, that it may be fixed to the pillar, that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

"May you, Honorable Sirs, ever be enabled to send to this country such Missionaries, as are like the late Rev. Mr. Swartz.

"I am, Honorable Sirs, yours faithfully and truly,

SERFOGEE RAJAH."

Tanjore, May 28, 1801.

"The Society concurred in opinion with the East-India Mission Committee, that the contents of this letter from the Rajah of Tanjore do bear strong

testimony to the high character of the late worthy and invaluable Missionary Mr. Swartz: that it will be proper to comply with the request of his Highness; and that steps be taken by the Committee to have a suitable monument constructed, as soon as may be, and that the same be sent out to Tanjore, to be placed in the Mission church there."

The monument was accordingly prepared by Mr. Bacon, and is now erected in the church at Tanjore—a lasting evidence of the duty and policy of bringing into action, on the native mind, the powerful influence of the Gospel of Christ, when administered by holy men.

*Extracts from the Report for the
Year 1803.*

"The Rev. Mr. Gericke, in a letter dated at Vepery, 14 Feb. 1803, informs the Society that he had recently been through the Mysore country, and thence to Palamcotta, visiting all their congregations, and that it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought instruction from the neighboring Christians, and their catechists, and from *Sattianaden*, and had wished anxiously for his coming, to be farther instructed, and baptised. The first of these villages, to which he had been called, was newly built by catechumens, who had before lived in neighboring places, and their church was finished, when he arrived to preach, and baptise in it. In four other villages, the inhabitants being unanimous in their resolution of embracing the Christian faith, put away

their idols, and converted their temples into Christian churches, and were instructed and baptised in them. For another new village, and church for catechumens, that lived dispersed, he had bought a piece of ground, and instructed and baptised in it, under a temporary shade. On his departure from the Tinnavelly country, where this had happened, messages were received from many villages, requesting him to stay a few months longer, and to do in their villages, what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to Sattianaden, to the old catechists, and to the new assistants. By these means, there had been instructed, and baptised, about twice the number that he had baptised, which were above 1300."

"It seems," Mr. G. observes, "that if we had faithful and discreet laborers, for the vineyard of the Protestant Mission on this coast, to send, wherever a door is opened unto us, rapid would be the progress of the Gospel. Our native teachers, though some of them may not be inferior to us, in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them, that is felt when *we* speak to the natives. They never gain that confidence that is placed in an European, when they are once convinced that he is actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission, it seems, would lose its respectability, even though the native

teachers were good men; and Missionaries, without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the Mission the most graceless thing imaginable."

"They express an anxiety for the receipt of printing paper, as their press was constantly engaged in working off books, for the use of the Malabar Christians, and lately for the new congregations, which in great numbers had recently been baptised by Mr. Gericke, many of whom, not having yet been able to get books enough for their instruction, had written the catechism and prayers on palmyra leaves, which they had rehearsed to Mr. Gericke, in a manner beyond his expectation.

"Their hearts had been filled with praise to God, for the progress which the Gospel of Christ had lately made amongst the Heathens; and they considered it as an extraordinary Providence, tending to the furtherance of Christian Knowledge, that the country was under a Christian government, which they trusted would lend its benevolent and protecting hand to lessen the perils, that had attended the reception of Christianity, and to encourage its introduction. Hence, the natives would learn how to fear God, to honor the king, to obey the laws, and to become industrious and faithful subjects, as well as to reject their foolish and often most cruel superstitions. Of the latter, they had had, within the last year, a striking instance, when two women were suffered to be burnt alive, with the corpse of the late Rajah *Amersing*, a circumstance

that afterwards produced a series of fantastic follies. Several women pretended to be possessed with the spirit of one of the burnt women, and affected to produce wonderful cures among the sick. The imposition was, however, at length checked, and the impostors punished by the collector, and even by the present Rajah, *Serfagee*."

"Can any reflecting man read these Extracts," say the British publishers, "without a deep conviction, that it is our indispensable duty, and our soundest wisdom, to plant such men as Swartz and Gericke, wherever British Influence extends? Shall SIXTY MILLIONS OF HEATHEN SUBJECTS of the British crown, nay, TENANTS AND RETAINERS of the British nation, shall they be abandoned to a cruel and debasing superstition, when prudent measures, and holy men, will, with the blessing of God, be the means of enlightening their minds, elevating their characters, attaching them to British interests, and everlastingly saving their souls? No measures of coercion are asked for: nor are they wanted: nor ought they to be employed. But let this nation now, as with one voice, assert its determination, as a Christian nation, to redeem its character—to repent of its past negligence and ingratitude—and to express its sense of the Divine mercies toward it, by endeavoring wisely, but zealously, to communicate to its most distant dependencies, the word of life and salvation.

"Let the nation now resolve to act in the full spirit of the resolution of its Representatives in Parliament, passed May 14th, 1793."

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"Resolved, That it is the opinion of this Committee, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India, and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

The "Society for Missions to Africa and the East," instituted by members of the Established Church, has come forward in this important business, with much zeal, as will be seen by the following Resolutions:—

"At a Special General Meeting of the 'Society for Missions to Africa and the East,' held at the New London Tavern, Cheapside, on Friday, the 24th April, 1812, in consequence of a requisition from many respectable Members;

Present, the Right Hon. Lord GAMBIER in the Chair—and about Four Hundred Gentlemen.

Resolved, unanimously, on the Motion of HENRY THORNTON, Esq. M. P. seconded by W. M. WILBERFORCE, Esq. M. P. viz.

"That, it appearing to this Meeting, that a very numerous body of European and native Christians are subject to the British crown in India, and also, according to general estimation, upwards of Sixty Millions of Mahometans and Heathens—it is a duty incumbent on this Society to exert itself in order to procure such provisions in the New Charter to be granted to the East India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population the blessings of Christian light and moral improvement; and also such provisions as shall prevent the obstruction of their endeavors for promoting their object in that

country, so long as they shall conduct themselves in a peaceable and orderly manner."

"Resolved, unanimously, on the Motion of the Right Hon. Lord CALTHORPE, seconded by JAMES STEPHEN, Esq. M. P. "That a Deputation of the Members of this Society be appointed to wait on his Majesty's Chancellor of the Exchequer, and the Earl of Buckinghamshire, the President of the Board of Control, to solicit their support to the objects of the foregoing Resolution, and the honor of conferring with them on the means of attaining those objects, so far as this Society is concerned. And also that the Deputation be empowered to wait on any other of his Majesty's Ministers, and any of the Members of either House of Parliament to whom they may deem it expedient to apply."

Resolved, unanimously, on the Motion of CHARLES NOEL NOEL, Esq. M. P. seconded by T. R. KEMP, Esq. M. P.

"That the Governor and Treasurer of this Society be a Deputation for the purposes mentioned in the foregoing Resolutions, and that they be empowered to avail themselves of the assistance of any other Member of the Society whom they may think proper."

For the Panoplist.

ON PARTY SPIRIT.

IN the Panoplist for Sept. 1812, I read with pleasure an essay, "On the means of averting national calamities." In the present state of our nation, this subject is peculiarly interesting, and ought to engage the prayerful attention of every Christian, and indeed, of every citizen. In the counsels of divine Providence, there is a *reason* for the infliction of so great a judgment, as war, upon our nation. This *reason*, without the least doubt,

is our individual and national transgressions. The directions in the above mentioned essay are well calculated, it is believed, to effect an object so desirable as the removal of national calamities. The proof is conclusive from Scripture, that general repentance and reformation will be followed with the blessing of God, and the cessation of evils which are suffered by the people. *Then will the Lord be jealous for his land, and pity his people.* This is one of the consoling declarations which God has made, in view of such conduct. But there is among us a great obstacle to general repentance and reformation, viz., the *influence of party spirit*. It is to be feared that this will, in a great degree, prevent the perception of our national sins, and lead to perseverance in iniquity. The course, which party spirit naturally takes, let the truth be where it may, promises nothing favorable. It is thought, however, that something may be done to check the progress of this destroyer of nations. To recommend a diligent search after truth, though it be granted that the influence of truth will banish party spirit, does not appear sufficient. The fact is, that truth, in politics, is often supposed to be already attained. Hence arise those strong prejudices, which are so opposed to repentance and reformation. Shall not we have more reason to expect good, if means be first used to allay the fury of party spirit—to render prejudices less violent—and to diminish the influence of existing animosity? Will it not be more probable,

that reflection will then return, and the mind inquire with more sincerity and ardor after truth? Nothing can be more indisputable, than that the great mass of the community act from feeling. Their passions are in some way excited, and every thing concurs to strengthen these passions. All pretend, indeed, to act from reason,—but how often is it manifest, that their feelings give force and weight to their reasons; and that, without the feelings, the reasons would have no influence, and would even appear ridiculous. It must be the first object, then, to lessen the violence of party spirit. In order to effect this purpose, let the following considerations be attended to.

1. Let the ministers of the Gospel exhibit full proof *by their conduct*, that they perceive and fear the evils of party spirit. A man may be jealous and anxious for the rights and privileges, and prosperity of the country, and may manifest the deep concern of a true patriot, without showing the extremity—the folly—the madness of party spirit. Never let the servant of God so far forget himself, as to discover the feelings of a partisan.

Further; let the ministers of the Gospel, when they are uniting with the people in public worship, humbly and fervently address the Lord to destroy the influence of party spirit. It is an acknowledged evil; all should pray, therefore, that it may cease. Many considerations may be appropriately introduced in this connexion. One only is suggested, viz. fervent supplication that the people may feel right in view of this evil,—may be indu-

ced to examine their own hearts,—to reform themselves,—and to pray that others may be delivered from its influence. I have sometimes been astonished, that ministers so seldom introduce into their public prayers any thing connected with this evil, which is so threatening to our country. Much good may be done by praying aright in reference to this subject. The solemnity of the sanctuary will have much influence. If the speaker should not be guilty of the very iniquity, which he is praying may be brought to an end, the minds of the people will naturally be affected; and their attention will be turned to their own feelings and conduct.

It hardly need be added, that no minister can desire to see the influence of party spirit diminished, who uses expressions which are calculated to strengthen and cherish party feelings.

2. Let ministers occasionally, in their sermons, lead the attention of their people to the subject of *brotherly love*. In addition to common cases, let them show what must be its operation in respect to party, and how hostile to its existence is the influence of party spirit. There is great reason to believe, that *a person, who is deeply engaged in party feelings, can have but very little religion*. Two things afford very conclusive proof of this. In times of revival of religion, party is almost forgotten—party spirit is nearly extinguished. And those, who appear to have the most religion, have the least concern with the party politics of the country. If this proof be admitted, each Christian is deeply concerned. He is piercing his own

soul (if under the influence of party spirit) as well as wounding his Savior, and the religion of the Gospel.

Should it be objected, that such is the state of the country, that even the subject of brotherly love cannot be thus treated without giving offence to Christians, in case the church be composed of members of both parties, it might be sufficient to answer, that our churches then contain but little religion. The minister, or the members, or both, must be highly in fault. But another answer, more honorable to the Christian name, is now given. The writer is acquainted with facts to the contrary of the foregoing assertion, and that in the very case supposed. Let the *Christian* character appear in the preacher while he addresses his brethren, and the objection is wholly removed. Then might it be said, as it was of old, "See, how these Christians love one another."

3. It is not sufficient that ministers only should feel this subject, and act as reason and Scripture require. Their people ought also to be impressed with the importance of the subject. Various methods may be taken to effect this. Ministers, by conducting as is here urged, would contribute not a little. These few ideas may be read by some of the influential members of our churches, who can lend the helping hand. Our religious publications may present this subject to their readers in different points of light. Common Christians should be taught to join their prayers in aid of so desirable an object. Mutual regard, sympathy, and harmony, should

be inculcated. We should be taught our own weakness and infirmity, and our exposure to do wrong.

The view which has been taken is calculated to fill the hearts of Christians with serious reflections. Much is depending upon their conduct. If they will with one heart do their duty, we shall have great reason to hope, that the evils, which now afflict our country, will ere long come to an end. May all be disposed to unite with engagedness in so good a work; and may the blessing of the Lord rest upon our land.

BERK.

ON GIVING MONEY IN CHARITY.

To the Editor of the Panoplist.

Sir,

I know not that you are in the habit of giving advice; or that you will deem it compatible with the objects of your Miscellany to lay a plain statement of a difficult case, before your readers. But, believing that your sympathy will be excited by my painful situation, and that you will be disposed to do any thing reasonable for my relief, I submit the following account of my perplexities.

It is a notorious fact, that the present time is remarkable on account of the multitude of demands made upon our property for objects termed charitable. I am sure no age was ever burdened with so many *charitable societies*, and *charitable subscriptions*, and *charitable calls*, laying continual siege to a man's purse.

Our minister, Mr. Editor, has caught this phrenzy, (for such I

esteem it,) and he is borne away by the popular current beyond the bounds of reason, and (as it appears to me,) beyond the dictates of his own judgment. He holds it to be a *privilege* to live in such an age as this, when demands on our charity are so rapidly increasing. He alleges that there is in the Bible such a text as this; *It is more blessed to give than to receive*. Consequently, he often inculcates the duty of giving away money, as a mean of increasing our own happiness. And, preposterous as it may appear, I have heard him pray, that opportunities for exercising our charity might be multiplied, in order, according to his doctrine, that our own happiness might be proportionably increased.

But our minister, sir, is not content with barely preaching and praying in this style. If he were, I should not trouble you with this complaint. For I can brave out pretty hard things from the pulpit, if nobody will throw them into my face and eyes on week days. But whenever the minister rides up to my door, I am afraid of seeing some subscription, some constitution of a charitable society, in which money is the prime requisite of membership. I expect to hear something about the poor heathen, or of some young man who must be educated for the ministry, or some other proposal, equally hostile to my purse and my inclinations.

By his many good qualities, and known integrity, our minister has great influence with his people. And whenever he proposes a plan of charity, it receives pretty general patronage.

This practice of giving is becoming so customary among us, that any one who refuses his support to charitable purposes will feel himself in some danger of being counted niggardly.

Now, Mr. Editor, I and my wife have, by our industry and good management, scraped together a handsome property. We know that we have as much money as our neighbors, and we love to have others know it too. We wish to hold a respectable standing in society. We have as good a house, appear as well clad, and set as good a table as any around us. And we intend to do so still. But then, Sir, we came hardly by our property, and cannot think of throwing it away. We have never profited by the charity of others; and we can't see how others have any claim on the fruits of our hard labor. To give away our money for the various charitable purposes proposed, would be totally contrary to all our ideas and rules of economy. I was never convinced, that charity meant giving away money. I wish my fellow creatures well; I have as much feeling for them as any man. But I believe it was never understood in former times, that charity implied the giving away of our property. This is certainly a new coined doctrine. So, Mr. Editor, I am in conscience opposed to this new plan.

Besides, Sir, I have several children. And my wife, though she is notably industrious and frugal herself, intends to make ladies of her daughters. Fashions you know run high. We think we can afford to support our children on a level with the first. And to educate my sons, to in-

dulge my daughters with frequent parties, to keep up with the numerous improvements in fashions and manners; all this takes off my loose change, so that I have nothing to give, if my conscience were not opposed to the plan.

Now comes my difficulty. It wounds me exceedingly to fall behind my neighbors in *any thing*. I can't endure to be thought mean or stingy. It hurts me intolerably to put off a charitable subscription, on which I see the names of many, who are not so able as myself. A thing of this kind will sometimes make me feel disagreeably a whole month. I am afraid that many will think I am not so rich as my neighbors, because I do not give away so much as they do.

In a word, I am brought to this dilemma; I must either give away my money, or run the risk of being regarded as an underling, and of losing somewhat of my minister's good opinion, for you must know that he thinks me quite a reputable man.

Now I see no way of relief, unless our minister and his friends can be induced to suspend their exertions for charitable purposes. This would bring us all to a level again, and my money would be safe. I know of no one more likely to have influence with our minister than yourself Mr. Editor. He places confidence in you; and does not fail to read every thing which your work contains. Now what I have to request of you is, that you, or some of your keen correspondents, should produce a piece on the mischiefs of multiplying, and hunting up, objects of charity. Be pointed and severe in your strictures. Tell

people how painful it is to see so many subscription papers. Paint their evil effects in glowing colors. They will drain all the money from the country; they will circumscribe the pleasures of our children, and reduce them to a state of penury. You will have a wide field before you, and I have no doubt but you will occupy it to advantage.

By speedy attention to this subject you will probably relieve your humble servant,

JAPHETH.

P. S. While I am about writing, Mr. Editor, I ought to put in a word for my wife, whose situation is full as painful as my own, and who agrees with me fully in my sentiments on this subject. You must know, that the women in our town, have formed a *Cent Society* for charitable purposes. It is very fashionable to become members of it. But my wife, though she wishes to be equal with any, cannot feel willing as yet to join this institution.

She has tried various methods to throw off the dreaded opprobrium of being backward in such a thing. Sometimes she wants the money for her daughters. At other times she endeavors to ridicule the society on account of its name, as a frivolous and childish thing. *Were it a Dollar, or an Eagle Society*, says she, *I would join it*. But it all does not answer. The women, she fears, will regard it as a little thing in my wife, to refuse a cent a week, when she cannot say but the object is good. And many have no more sense than to reply, to the last mentioned argument, that if a *cent* is too inconsiderable, she may freely put in a

dollar, or an *eagle*, in lieu of it.
You see our situation, Sir. Do
say something very pointed a-

gainst *Cent Societies*, on my wife's
account.

RELIGIOUS COMMUNICATIONS.

PLAIN SCRIPTURE READINGS.

No. IV.

ON re-perusing my second number, I observe a sentence liable to be misunderstood; and therefore take the first opportunity of explaining it. The sentence occurs in the Panoplist for Feb. p. 396, and asserts, that 'the word translated *Lord*, Matt. ii, 13, 15, and 19, undoubtedly means the self-existent God; and is used in Greek for *Jehovah* in Hebrew.' It might be understood, that the passages here referred to are represented as direct quotations from the Old Testament. This was not my intention; but simply to state, that wherever the phrases *the angel of the Lord*, and *the Lord spake*, occur in the Old Testament, the Hebrew word for *Lord* is *Jehovah*. That the self-existent God is meant in these passages in Matt. ii, no person can doubt. But Matt. iii, 3, is a direct quotation from a prophecy, in which Isaiah uses the word *Jehovah*.

I take this occasion to say, that the French translation referred to in my last number, (Pan. for March, p. 456,) was printed from the stereotype copy circulated by the British and Foreign Bible Society. It may be presumed, therefore, that learned and judicious men in England esteem it the best French translation in existence.

MATTHEW IV.

Various Readings.

Ver. 4. Griesbach is of opinion,

that a Greek preposition, different from the *one* which is translated *by* before *every word*, has nearly equal claims to be considered as the true reading. The proposed alteration could neither affect the translation nor the sense.

V. 10. a. G. *behind me*. If this addition be admitted, the clause will read, *Get thee behind me, Satan*, as in Luke iv, 8, instead of *Get thee hence, Satan*.

V. 12. p. o. *Jesus*. The verse will then read, *Now when he had heard, &c.*

V. 13. Griesbach proposes a different mode of spelling *Caper-naum*, as of nearly equal authority with the common one.

V. 18. om. *Jesus*. The verse will then read, *And walking by the sea of Galilee, he saw, &c.*

None of these various readings affect the sense, unless that of the 10th verse; and if the force of the Greek verb, translated *Get thee hence*, be considered, the alteration of the meaning by the proposed addition seems scarcely perceptible.

No important emendation of our version of this chapter has occurred to me, except in regard to the word rendered *repent*, in the 17th verse. The meaning of this was discussed and explained in my last number. It has occurred to me as a natural inquiry, How came so many translators to render the word so inadequately as they have done, if the meaning of the original be in fact as I have stated? By way of answer let the following things be considered.

The original word, according to the explanation already given, imports a change of moral character, whenever it is used to express a preparation for evangelical enjoyment, or for a future state of happiness. This change of moral character implies many things; of which one of the principal is sorrow for sin. Perhaps among new converts, generally, self-loathing, or a deep abhorrence of their past character and conduct, is the most prominent feeling. It is not strange, therefore, that the Latin translation usually called the Vulgate should have adopted a word expressive of sorrow for past conduct; especially as the Latin tongue has no single word which gives the exact meaning of the original. Conformably to the Vulgate, many modern translations have expressions equivalent to our *repent*. This has not, however, been the universal practice. Beza has generally taken a word much preferable, and which conveys the idea of a *return to a state of sanity and wisdom*. Still he has not hit the exact meaning of the Greek. The error in most cases has been the taking of a part of the meaning conveyed, or rather *implied*, in the original, instead of expressing the whole.

Dr. Campbell, for instance, finding that the evangelical change here required is durable in its effects and consequences, lays much stress upon the idea of *permanence*, and expresses the change by *reformation*, which, according to him, is a permanent change from worse to better. Now the original word does not of itself convey the idea of a *permanent change*; but when used to designate the great moral

change which the Gospel requires, the idea of permanence is perfectly compatible with all the ideas really conveyed: and we learn from many passages of Scripture, that this change is in fact permanent.

Let it be observed, also, that the word *repent*, in its genuine acceptation, has no reference to the moral nature of the action repented of, nor to the moral character of the person repenting. Thus a miser may repent that he gave a trifle in charity just as truly, as Paul repented that he had persecuted the Christians. Learned divines, however, have perceived in every age, that the common translations of the passage in question, and of others like it, needed explanation. They have defined repentance and the equivalent words in other languages, by explaining very fully the moral change above mentioned, and all its effects and consequences. An excellent Latin compend of theology, now lying before me, defines *repentance*, (i. e. the Latin word used by Beza,) to be the *circumcision of the heart, a conversion to God, a spiritual renovation, sanctification of the man, the new creation, and the first resurrection*. Though these are good definitions of the great moral change required by the Gospel, they are much too extensive for the meaning of our word repentance. On attentive consideration, therefore, I am confirmed in the opinion, that the French translation above referred to, and which is equivalent to *convert yourselves*, or *be converted*, is the best translation I have met with. The following paraphrase of the 17th verse is

offered to the consideration of the reader: 'From that time began Jesus to make proclamation, and to say, Change your dispositions, become of a different moral character, in order to share in the enjoyments of that heavenly kingdom, that reign of piety and benevolence, which I am come to reveal, establish, and defend, and which shall be perfected in a future state of unchangeable happiness and glory.' Unless I am greatly mistaken, this view of the subject throws light on many passages of Scripture. It is sometimes asked, for instance, Which is first, repentance or faith? And taking the common acceptation of repentance among religious people, viz. *a godly sorrow for sin*, it is difficult to tell which is first, faith or this repentance. But understanding the word translated *repentance* to mean a *moral change of character*, the difficulty is removed; for this change must precede both *a godly sorrow for sin*, and *evangelical faith*. The reader will excuse the length of these remarks, when he considers the vast importance of the subject.

Dr. Campbell's translation of this chapter is in several instances too much like a paraphrase.

Doctrines.

We are taught in this chapter, that our Savior was carried up into the wilderness by the Spirit to be exposed to the temptations of the devil; v. 1; that after having fasted forty days and forty nights He became hungry, and was accosted by the tempter with a request that he would work a miracle for his own sustenance, if He were, as He had been pro-

claimed from heaven, the Son of God; v. 2, 3; that he repelled the temptation by an appropriate quotation from the Scriptures of the Old Testament; v. 4; that the devil next conducts our Savior to one of the highest parts of the temple, which stood in the midst of Jerusalem, and proposes that he should cast himself down, in order to experience the fulfilment of a divine promise made to all the children of God; v. 5, 6; that Christ repelled the temptation by another quotation from Scripture; v. 7; that the devil again conducts him to the top of a very high mountain, spreads before him the wealth, power, and grandeur, of the whole world, and offers to give them to Him, on the single condition that He will prostrate himself before the giver, and worship him; v. 8, 9; that our Savior repels this third temptation by a third quotation from Scripture, and banishes Satan from His presence with indignation, and a tone of infinite superiority to the tempter and all his machinations; v. 10; that the tempter, being foiled, leaves our Savior, and angels come and serve Him; v. 11; that Christ, hearing of the seizure of John, left Nazareth and dwelt in Capernaum, so that a prophecy of Isaiah was accomplished; v. 12—16; that mankind without the Gospel are in a state of utter moral darkness; v. 16; that when our Savior first came to reside at Capernaum he made proclamation of the necessity of a moral change in the character of men generally, so that they might profit by the Gospel dispensation which was about to be revealed; v. 17; that Christ chose his four first disciples, afterward

to become apostles, from among the fishermen of Galilee; v. 18—22; that Christ publicly taught throughout all Galilee, proclaiming the glad tidings of the kingdom, healing every species of sickness, and delivering from the power of evil spirits all who were possessed by them; that these wonderful events carried His fame through all Syria; and that multitudes followed him from the neighboring territories; v. 23—25.

Among the implied doctrines contained in this chapter, we observe, that here is taught the existence of two intelligent agents; one, the Spirit, who afterwards is revealed as the third person in the ever blessed Trinity; the other, the devil, the false accuser, the tempter, the great enemy of God and man; v. 1; that Christ was truly man, being subject to human passions; v. 2; that the best way to resist temptation is to resort to Scripture; v. 4, 7, 10; that Scripture may be quoted for any purpose, however diabolical, and by any party, however, unprincipled; v. 6; that the proper way to correct a misapplication of a particular passage of Scripture is by comparing it with other passages; v. 7; that, therefore, every person ought to be acquainted with Scripture, as every person is exposed to temptation; that there are good angels, who delighted to minister to the Savior while on earth; v. 11; that it is sometimes prudent to yield to injustice, and to avoid exposing one's self to wicked men; v. 12; that mankind are so depraved as to need a thorough change before they can enjoy the Gospel; v. 17; and that malignant spirits were permitted to

torment some individuals, at least, among the people of Syria; v. 24.

Miscellaneous Remarks.

It is utterly inconceivable to me, that the Spirit should be introduced, as He is in the first verse, if an attribute of God, as Socinians assert, or a mere abstract quality, were intended.

The word translated *Lord*, v. 7 and 10, is *Jehovah* in the Hebrew of the Old Testament, from which these passages are quoted.

Our Savior suffered himself to be directed by Satan, so far as to go, at his instance, to a height of the temple, and to the top of a mountain. These actions, it should be remembered, were strictly innocent and lawful. The moment the tempter proposed any thing wrong, that moment he was repelled. Perhaps our Savior's conduct, in this particular, is designed to teach us, that we should not be deterred from doing what is clearly innocent, though bad men or devils mean to take occasion of our actions to injure us: provided, however, we have some good object continually in view, and never expose ourselves needlessly to temptation.

Christ says, v. 19, *I will make you fishers of men*. Considering that the conversion and salvation of men are the peculiar work of God, does not Christ here assume the divine prerogative of saving men by his own inherent power? He certainly does not intimate the necessity of any power superior to his own. And in the performance of these first miracles described by the evangelist, it does not appear, that our Sav-

ior declared himself to work miracles in consequence of derived power. On the contrary, the whole narration strongly implies, that He healed the sick, and cast out evil spirits, by his own independent control over all natural causes.

On our Savior's temptation it may be observed, that He shewed himself perfectly superior to the undue influence of the human passions to which he was subject. The passion of hunger, for instance, which he doubtless experienced to an excessive degree, is perhaps the most uncontrollable of all the passions. Yet he remained unmoved by its highest paroxysm, nor would seek its alleviation in any method suggested by the subtle tempter.

PHILALETHES.

EDITORIAL REMARKS.

WE are informed that several clerical gentlemen, who consider themselves as included in the liberal party, have manifested extreme displeasure at a passage in the second number of *Plain Scripture Readings*, which was published in the Panoplist for February last. The passage referred to contains the assertion, 'that the liberal party in England, and the liberal party in Boston and the Vicinity, have obtruded the Improved Version upon the world, and have exerted themselves much to obtain for it a circulation.' p. 397. This assertion was declared to be "a malignant slander" by a member of the Boston Association, at a regular meeting of that body; and other opprobrious epithets were called forth of a character

not less indicative of strong feeling. Now it is evident, that the assertion above quoted can be no slander if it is strictly true. We hold ourselves religiously bound not only not to assert ourselves, but also not to suffer any correspondent to assert, through the medium of our pages, any fact which we have not good reason to believe to be true; especially a fact, which may affect, in any manner, the reputation of an individual or a body of men. Should we, notwithstanding, be unintentionally drawn into error, and be so unhappy as to convey an injurious imputation on the character of any man, or any body of men, we should consider it our duty to make all the reparation in our power, however ungraciously the error might be pointed out, or whatever unmerited bitterness of reproach we might have experienced. Under the charge in question we feel at perfect ease, and are satisfied, as we have no doubt every impartial reader will be satisfied also, that the assertion complained of is strictly and literally true. But before we proceed to adduce any proof, it may be well to describe "the liberal party," as we understand that designation.

And, first, we do not mean to convey either praise or dispraise by the epithet *liberal*. We mean not to admit, by the use of this word, that the party are, what the word naturally imports, candid, ingenuous, free from bigotry and prejudice; nor do we mean to imply, by way of irony, that they are the reverse of all this, uncandid, disingenuous, slaves to bigotry and prejudice. We utterly abhor every attempt to set-

tle a dispute by fixing an opprobrious epithet upon an adversary. While there is a difference of opinion among men, however, and while we are obliged to use human language, we must have *some* words to designate the different classes of men, who hold different opinions. The least exceptionable words for this purpose of which we can conceive, are appellatives derived from proper names, such as Calvinists, Arminians, &c. President Edwards has shewn,* with his usual candor, good sense, and clearness of reasoning, that no just objection can be made to the use of such appellatives. But new parties are perpetually forming, which cannot be designated in this manner: what is to be done in these cases? The best that can be done, in our opinion, is, to yield to these parties some epithet of which they seem fond, without admitting its justice or converting it into a sarcasm. Let the words, which are used to point out different classes of men, be used for the mere purpose of designating the persons who belong to a class, and not at all for the purpose of describing their character. Let the estimation, in which any class of persons ought to be held, be formed, not from the meaning of the name which they have chosen, or which has been fixed upon them by their opponents, but from more infallible sources.

The persons composing the party, which we now have in view, are often described, in publications under their own patronage, as *liberal* men: it

*See the preface to his *Treatise on the Will*.

cannot surely give them just offence if we use the same epithet, after the explanation already offered. And, to exhibit our meaning more fully, we take the liberty of saying, that should we ever apply the word *orthodox* to the class of persons with whom we agree on theological subjects, it will be far from our intention to imply, from the meaning of the term, that these persons are of course right and all others wrong. This word, if used at all, will be used from necessity, and for the want of some other word which would be equally well understood to designate the persons intended.

But, secondly, we will endeavor to state, as briefly as possible, several particulars, which will show the acceptation in which we use the designation of "the liberal party."

It will easily be conceived to be a difficult matter to define any party, which embraces a considerable number of individuals, so as to include every individual of the party, and exclude all others. Yet it is by no means difficult to make a definition sufficiently accurate for ordinary purposes, and one which, with suitable qualifications, will do injustice to no one. For the sake of illustration, let us refer to the two great political parties in this country. Either of these parties can be so designated in a few words, as that every candid man will admit the general accuracy of the designation; and yet every individual member of each party might not come strictly within the designation of the party to which he in reality belongs, and to which he gives his influence. The same remark will apply to

the different classes of men who hold different religious opinions; and we are confident in saying, that the liberal party in New England is as well defined, as political parties usually are, and that the members who compose it are recognized with little danger of mistake. Their manner of preaching, of praying, of conversing, of writing, is perfectly well known and understood. It may not be amiss, however, to particularize some of the characteristics by which the members of this party are, and have been, distinguished.

1. The clergy of this party, generally, either omit, or oppose, both in their prayers and preaching, all the principal religious doctrines which are commonly called the doctrines of the Reformation. These doctrines are clearly defined in the Assembly's Catechism, and are, as we believe, among the fundamental truths of the Christian religion. It is hardly necessary to add, that the doctrine of the Trinity, the divinity of Christ, the personality of the Holy Spirit, the native and total depravity of man, regeneration by the supernatural agency of the Spirit, justification by faith alone, election, the divine decrees, the atonement, the perseverance of the saints, the endless punishment of the impenitently wicked, and other doctrines closely connected with these, are thus omitted, or opposed.

2. All those who conducted, fostered, or encouraged the Anthology, after its character was developed, and especially those who approved of the theological part of that work, must be classed with the liberal party. We

do not mean to include every subscriber; for there are probably, at least a few subscribers to every periodical work, who disapprove of its character and tendency, but who take it from curiosity or some other motive. When the devotedness of the Anthology to party purposes is considered; when the unbounded and indiscreet profusion of praise, which it was accustomed to pour forth so lavishly upon a certain class of persons, and the snarling, contemptuous manner in which it generally spoke of others of an opposite stamp, are called to mind; no one but a partisan, it will be admitted, could approve of that publication: and certainly no party but the one in question could expect to be profited by it.

3. The patrons and supporters of the General Repository belong to the liberal party, except a few subscribers on the principles above stated.

4. To the same party must be referred all who represent their opponents as denying the Scriptures to be the only independent rule of faith, when in fact no man can be found who makes this denial; all who raise a vehement clamor against creeds, confessions, and catechisms, and yet have no objection to deluging the country with *catechisms of their own*; all who are opposed to ecclesiastical discipline of every kind, in cases where doctrines only are concerned; all who admit members into their churches without requiring any evidence of personal religion, or even of seriousness, on the general confession that Jesus was the Messiah; and all who oppose examining candi-

dates for ordination to the ministry of the Gospel.

5. To this party must likewise be referred, all those who have been conspicuous and violent in their opposition to the Theological Seminary at Andover, on the pretence that this institution was founded in illiberal and intolerant principles; and all who speak very gently and mildly of the character and state of open and avowed infidels, while they inveigh with intemperate zeal against Calvinists, and all who resemble them;—while they exhibit, in short, more animation, more spirit, more determined and persevering hostility against the very religious doctrines, which were esteemed the glory of our forefathers, than against all other objects put together.

There are individuals who come under each of the foregoing descriptions, though we do not wish to have it understood, that every member of the liberal party possesses all these characteristics.

We have for some time past intended to give a description of the persons whom we suppose to belong to the party in question. Our only design was to prevent being misunderstood by any one, and to obviate any imputation of using general phrases without assigning a definite meaning to them. Had we fulfilled our design before hearing of the charge, which has called forth these remarks, we should have mentioned the patronage of the Improved Version, and its extensive circulation, as among the most distinguishing marks of the liberal party. We cannot, on this occasion, avail

ourselves of this part of our intended definition; but in future we shall consider an approbation of that version, as furnishing to the person who expresses such approbation pre-eminent claims to be admitted into the party, which we designate by the epithet liberal.

All general descriptions are liable to exempt cases; if, therefore, a few individuals, not included in the foregoing description, should claim to be ranked with the liberal party, and a few, who are thus included, should plead that they belong to no party, the validity of such claims is perfectly consistent with the accuracy of the general description.

We now proceed to prove the truth of the assertion, that 'the liberal party in Boston and the Vicinity have exerted themselves much to circulate the Improved Version;' and, for this purpose, beg leave to state the following facts, the most important of which have fallen under our own observation, and all of which have been communicated to us in a manner which we deem authentic.

Soon after the Improved Version was published in this country, a clergyman of the liberal party, in Boston, happening to converse with another gentleman on the meaning of a text of Scripture, said, "Come, let me see what *my* Bible says on this passage;" and then consulted his copy of the Improved Version.

A distinguished clergyman of the liberal party, not in Boston, was so engaged in circulating the Improved Version, that, as we are credibly informed, he imported a dozen copies from

London before the American edition was published.

A gentleman imported a hundred copies of the small edition from London for distribution. As we know not who the gentleman is, we cannot say positively that he belongs to the liberal party; but from the nature of the fact itself, as well as from another fact to be stated presently, we have no very serious doubts on the subject. If, however, it shall appear that we are mistaken, and the importer of the hundred copies shall be proved *not* to belong to the liberal party, this fact will of course stand for nothing in the present inquiry.

Two clergymen of the liberal party, in different districts of the country, solicited subscriptions for the Improved Version, and thus circulated a considerable number of copies among their people. It ought to be stated, that one of these gentlemen is now, as we are informed, thoroughly sick of his book, since he has become more acquainted with it.

Within a moderate space of time, (not more than two or three weeks, we think,) several instances of a copy of the Improved Version being given away by members of the liberal party were mentioned to us. One was given to a clergyman, for the purpose of confirming him, as he supposed, in the liberal faith, though the gift had a contrary effect; one to a young gentleman in another profession; one to a bookseller; and we think there was a fourth, but if there was, it is forgotten. As these instances were entirely distinct from each other, and were com-

municated without any inquiries on our part; and as, in this kind of charity as well as in others, the left hand would not be likely to know what the right hand did, we concluded, whether justly or unjustly others will decide, that the whole number of copies given away by the liberal party must be considerable.

At the sale of a library belonging to the estate of a clergyman who was considered as a leading member of the liberal party in Boston, fifteen copies of the Improved Version were sold. Thirteen of these were of the small London edition; and were kept on hand, as was naturally supposed, for gratuitous distribution. We are lately informed, that these copies were probably a part of the hundred mentioned above, and that if so, they were probably left, by the gentleman who imported them, to be given away by this clergyman as his almoner.

When these books were put up at auction, a clergyman of the liberal party, who lives in the vicinity of Boston, said repeatedly, addressing himself to different gentlemen who sat around the counter, "Buy one copy for yourself, and one to give away." A respectable literary gentleman present replied, that he would buy one if he had not a copy already in his library, but would never give one away. On being asked the reason, he added, that the work was a fraud, and, we think he said, "a gross fraud." On being further asked how it was a fraud, he observed, that the work professed to be a version on the basis of Archbishop Newcome's translation, whereas it in fact rejected many of the

doctrines which the Archbishop held.

After hearing the charge, to remove which these facts have been stated, we had the curiosity to inquire of very respectable gentlemen, men of undoubted integrity and veracity, and who have had good opportunities of knowing the truth, whether the statement in the Panoplist was accurate. In order to prevent all misconception, the occasion of the inquiry was stated, and the question put in the very words of the Panoplist; "Have the liberal party in Boston and the vicinity exerted themselves much to circulate the Improved Version?" This question, thus explicitly stated, was answered in the affirmative without the least hesitation. The gentlemen went on to mention facts to support their opinion; and among these facts the following remarkable one deserves to be noticed here. One of these gentlemen some time ago kept a school in Boston for the instruction of young Misses, and made a practice of giving them a weekly lecture upon a certain portion of the New Testament. While attending this exercise it was necessary that the learners should have their Bibles open before them; and for this purpose a considerable number, (how many cannot now be recollected,) brought with them copies of the Improved Version.

In addition to the foregoing facts, let the following remarks be considered.

The Improved Version was published in Boston by a gentleman, who is understood to be in habits of intimacy with most of the prominent individuals of the liberal party. Did he publish a

book of this magnitude without the knowledge of these gentlemen, or against their advice?

Some time after the Improved Version had been published, it was declared by the publisher, of whose candor and fairness we are happy to express a good opinion, that 'both the Improved Version and Griesbach's Greek Testament had been published and *favorably received* in this country.*' By whom was the first of these works favorably received, if not by the liberal party? And if a work of this importance be favorably received by any party, is it too much to infer that the same party exert themselves to circulate it?

It is sufficiently well known, that a majority of the clergy who compose the Boston Association belong to the liberal party, and that a minority are of a different description. This Association meets once a fortnight. The Improved Version has been published four years. We have been informed by three members of this Association, that they never heard a word said against the Improved Version, by any member of that body who is considered as belonging to the liberal party, till the assertion in the Panoplist of February last was under discussion. Nor had they heard a word said by these gentlemen in its favor. A perfect silence had been observed respecting it. We know it will be denied that this silence proves any thing. We submit the question without comment, whether such a silence concerning such

* See the advertisement to the Eclectic Review of the Improved Version republished by M. Wells.

a work, in the present state of religious opinions, does not prove much?

But a more important consideration yet remains. The Anthology Reviewers, a number of gentlemen clearly belonging to the liberal party, and who often appeared to speak in the name of that party, formally took up the Improved Version as an article to be reviewed with Griesbach and the Review of the Improved version republished from the Eclectic Review. Their introductory paragraph is as follows: "We take up these three articles together, not because there is any indispensable necessity of considering them at the same time, but only because they are so intimately connected, that in our review of one we shall find it convenient to make frequent references to the others." Anthol. for Feb. 1811, p. 107.

Thus it appears, that, when the writer began, he expected to review the three works before him; but is not the reader surprised to find, that scarcely a word is said of the Eclectic Review, and not a syllable of the Improved Version? What is the reason of this strange silence? Were not the whole tribe of Reviewers able to make up any opinion of the work? Or was it deemed safest not to give a public opinion?

The conductors of the Anthology had expressed great indignation at some omissions in a work infinitely less important than the Scriptures. Were they unconcerned at the exclusion from the sacred canon of nearly two chapters in Matthew, and as much in Luke? How came it to pass, that one of the most impor-

tant works, (if it should succeed as some of its friends have desired,) which has proceeded from the American press, or from any press indeed, should have been mentioned as an article to be reviewed, and then dropped in silence?

An earnest wish that our work may not rest a moment under the imputation of having slandered any man, or body of men, must be our apology for the foregoing remarks. Let it be kept in mind, that the question whether it is proper or improper, right or wrong, to circulate the Improved Version, has formed no part of the present discussion. That question must be settled by every man for himself, and with a higher responsibility than to any human tribunal.

We are extremely happy to find it to be a fact, (though a fact of which till lately we never had the slightest intimation,) that *some* of the clergy, who consider themselves as included in the liberal party, strongly disapprove of the Improved Version. At the conversation, which has occasioned these remarks, one gentleman of that party declared, that he should not be willing to have this version circulated among his people. Another, however, of the same party, declared, that he should have no objection to its being circulated among *his* people. There was also a difference in opinion with respect to the learning displayed in the work, the former of these gentlemen not being disposed to allow that the editors of the Improved Version were completely learned, and the other inclining to stand up for their reputation on that score. A

third gentleman of the same party has since declared, that though he keeps a copy in his study, he should not by any means use it, or suffer it to be used, in his family. Now, in reference to this subject, we honor the judgment of any man, of whatever party, who thinks the Improved Version an unsuitable book to be put into the hands of common readers.

It appears to us, however, that those, who have charged us with being guilty of "a malignant slander," in asserting 'that the liberal party had exerted themselves much to circulate the Improved Version,' have borne rather hard upon those of their brethren who have incontrovertibly thus exerted themselves. As we have been able, as we trust, to vindicate our work from the charge of slander, the blow which was aimed at us must, for ought we can see, fall upon the friends of those who aimed it. It would surely be no slander, though it might be a mistake, to say that any man had circulated a good book. To represent it as *a malignant slander*, therefore, to charge any party with circulating this version, is to condemn the version itself and all its friends, in terms sufficiently decided, and rather harsher than any which we had ventured to use.*

* This reminds us of the manner in which the illustrious Burke treated the charge of being the author of the war between England and Revolutionary France. Though he did not admit the fact, he was far from calling the charge a malignant slander. "It would be a most arrogant presumption in me," says he, "to assume to myself the glory of what belongs to his majesty, and to his ministers, and to his parliament, and to the far great-

The foregoing remarks would not have been so long, had we not wished to lay before our readers the real state of the case; which could only be done by a copious induction of particulars. If, however, any clergyman of the liberal party still feels in any manner aggrieved by what has been said in our pages respecting the Improved Version, and will furnish us with his opinion of that version, briefly and categorically expressed, we engage to print it with his name.

When publishing the offensive paragraph we had not the least suspicion that its truth would be controverted; any more than we now have that it will be denied, that the liberal party countenance the General Repository. And should this latter fact be denied, we should feel the reputation of our work for veracity to be in quite as much danger, as in the case before us. No person ever supposed that the liberal party approved of the book in question, or of any other book, by vote, or in a general meeting. Some individuals of the party may have never seen the book; others may condemn it. But we did suppose, and do still, that so large a number of the leading and subordinate members of the party, countenanced, approved, commended, and circulated it, with so little opposition, or with no opposition at all, from other members of the same party, as that the language used by Philalethes was perfectly justifiable.

er majority of his faithful people: But had I stood alone to counsel, and that all were determined to be guided by my advice, and to follow it implicitly—then I should have been the sole author of the war."

EXTRACT FROM SAURIN.

"WE do not understand our own religion: we are most of us incapable of perceiving the admirable order, the beautiful symmetry of its component parts. Why? It is because we have so little zeal for our salvation; it is because we form such languid desires to be saved. Indeed I know, that, except some few unnatural creatures, except some monsters, to whom this discourse is not addressed, every body professes to desire to be saved, yea, to prefer salvation before whatever is most pompous in the universe, and most pleasant in this life. But when the attainment of it in God's way is in question, in the only way that agrees with the holiness of his nature to direct, and with our happiness to obey, what a number of people do we meet with whose desires vanish? I desire to be saved, says each to himself,—I desire to be saved, but not by such a religion as the Gospel prescribes, such as Jesus Christ preached, such as the apostles and ministers of the Gospel preach after him: but I desire to be saved by such a religion as I have conceived; such an one as gratifies my passions and caprices. I desire to be saved, but it is on condition, that, while I obey some of the precepts of Jesus Christ, he will dispense with my obedience of others. I desire to be saved; not on condition of my correcting my prejudices, and submitting them to the precepts of Jesus Christ; but on condition that the precepts of Jesus Christ yield to my prejudices. I desire to be saved: but on condition of retaining my prepossessions, the system I have arranged, the way

of life I pursue, and intend to pursue till I die. To desire salvation in this manner is too common a disposition among Christians.* But to desire salvation in saying to God, with a sincere intention to obey his voice, *Lord, what wilt thou have me to do?* Acts ix, 6. *Lord, what wilt thou have me to believe?* *Lord, what wilt thou have me to love?* *Lord, what inclinations wilt thou have me to oppose, to mortify, to sacrifice?* To be willing to be saved in receiving, without exception, all the practical truths, which compose an essential part of that religion, which God hath given us. Ah! my brethren, how rare is this disposition among Christians!

Without this disposition, however, (and let us not be ingenious to deceive ourselves,) without this disposition there is no salvation. It implies a contradiction to say God will save us in any other way: for as it is contradictory to say that he will give to an equal number the qualities of an unequal number, or to bodies the properties of spirits, or to spirits the properties of bodies; so also it is a contradiction to say that vice shall reap the rewards of virtue, that the highway to hell is the path to paradise." *Sermons*, vol. i, pp. 82, 83, Am. ed.

ON PRAYING FOR THE HOLY SPIRIT.

CHRISTIANS universally acknowledge the duty of praying for the out-pouring of the Holy Spirit, and for his indwelling and sanctifying influence. Yet how backward are they to perform the

*By Christians the preacher means the inhabitants of a Christian country.

duty which they so universally acknowledge; and how often is the duty performed, when performed at all, in a cold, unbelieving state of mind. Our blessed Savior exhorted and commanded his disciples to pray for all things which they needed, especially for the Holy Spirit. The following words ought to be deeply engraven on the memory of every Christian, and to have a daily influence on his prayers: *If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?* Luke xi, 13.

Whatever difference of opinion may have existed as to the encouragement here offered to the unregenerate, (while continuing in that state,) to pray for the Holy Spirit, all the pious have united in admiring the gracious and express promise which the passage presents to all true believers, as an incitement to ask for this divine blessing. Why are not Christians more awake on this subject? The promise to bestow the Holy Spirit, in answer to their prayers, might well keep alive an unquenchable flame of zeal in their hearts, and animate their whole lives with one continued exercise of vigorous piety. It is the design of this paper to lay before Christians some arguments, which ought to prevail on them to pray unceasingly for the Holy Spirit.

1. Christians should pray for the Holy Spirit because they continually need the influence of this Divine Agent. They need this influence for their own peace, and as the evidence of their own piety. They

need it to subdue their internal corruptions, to rescue them from the power of the tempter, and to establish them in all necessary truth. They need it to prevent their becoming barren and unfruitful, and to preserve them from utterly falling away: for let it be remembered, that the doctrine of perseverance is perfectly consistent with the dependence of believers upon the Holy Spirit, and with its being their indispensable duty to ask for divine assistance as the grand mean of their preservation. As Christians value peace of conscience, therefore; as they value a title to the heavenly inheritance; as they regard their usefulness to their families, to the church of Christ, and to the human race; as they prize the salvation of their souls, they are bound to ask for the Spirit of all grace.

2. Christians have friends, members of the same families, children of the same parents, or at least intimate acquaintances and connexions, whose salvation is dear to them. What shall they do for the conversion of their kindred? They must pray for the Holy Spirit to convince, convert, sanctify, and save their friends; not neglecting other means indeed; but relying on earnest prayer for the Spirit, as incomparably the greatest and best mean in their power. They may have friends, who are amiable, modest, and disposed to listen to the calls of Christ. The Holy Spirit can communicate real holiness where there was only the semblance of virtue. They may have friends, who despise and revile religion, scoffers, gainsayers, infidels. The

Holy Spirit can transform the lion into a lamb, and give to a serpent the harmlessness of a dove. They may have friends, who are groping in darkness at noon-day, or who are blind leaders of the blind, utterly ignorant themselves of the path in which they are attempting to lead others. The Holy Spirit can enlighten the darkest mind, and free from error the most bewildered and perplexed soul. Who that has the least spark of grace can hesitate to pray for the necessary influences of the Holy Spirit, so far as he regards the happiness, temporal and eternal, of his friends?

3. The world around us needs the influences of the Spirit. Christians daily behold vast multitudes who are walking the downward road to perdition—profane swearers, Sabbath-breakers, the openly vicious and immoral, as well as other multitudes of more decent appearance, who are going the same beaten way. Nothing can save these multitudes but the exertion of divine power. Downward they all go every day of their lives, and downward they will continue to go, unless arrested, awakened, and converted, by the Holy Ghost. The further we extend our view, the more of sin and misery do we behold. If we cast our eyes across the Atlantic, and penetrate the heart of the eastern continent, or take a survey of our own, we see little but the evidences of depravity, error, and a general exposedness to the wrath of God. A vast variety of nations bowing down to idols; others following in the train of a bloody impostor; oth-

ers sunk deep into infidelity and atheism; others abusing the privileges of the blessed Gospel, fill up the melancholy prospect. What is to be done for this guilty world? Christians, pray for the Holy Spirit to be poured out on all mankind. Unless this great gift is bestowed upon men, they will continue to sin and suffer till the world comes to an end, and will then enter upon a state of increasing sin, and unmitigated, increasing, and eternal suffering. O the awful thought of a world containing several hundred millions of immortal beings, all in need of deliverance from sin by the Holy Spirit, all perishing unless such deliverance is afforded in this life. Of these immortal beings millions die annually; many thousands every day. The world is now reeling to and fro like a drunken man; the moral elements of the universe have appeared to be dissolving; without divine interposition things will become worse and worse, and mankind will soon be without God and without hope. Blessed be God, there is a remedy for all these moral disorders, there is a method of deliverance from the sin under which the earth is groaning. The remedy is Christianity. All other professed remedies have been tried; they have never reached the seat of the disease; there is no hope from them; even to propose them would be a sinful trifling. Christianity is the only remedy; and this can only be applied by the Holy Spirit. Until thus applied it will be a remedy utterly disregarded. How urgent then is the duty of Christians to be continually praying for the arrival

of the time, when the Spirit shall be universally poured out, and all men shall be made willing in the day of God's power.

4. God has laid before Christians the most powerful encouragements to perform this duty. He has made a direct and express promise, that he will give the Holy Spirit to them that ask him. Who will dare to question the veracity of God? Besides, this promise has been fulfilled from generation to generation ever since it was given. The Holy Spirit has been shed abroad in the hearts of many redeemed sinners. The experience of the Church has also proved, that for Christians to supplicate the out-pouring of the Spirit upon sinners, has always been the most successful method of promoting their salvation. In vast numbers of instances, when individual churches have set apart a regular season for the purpose of praying for this greatest of gifts, their prayers have been remarkably answered. In other instances, prayers made for friends and relatives have, after a long interval in some cases, been as remarkably answered.

5. The duty of praying for the Holy Spirit can always be performed, if there is a disposition to perform it. Many other duties are much more difficult. It is our duty to admonish and reprove sinners. But we may be timid, and doubtful of our ability to discharge a duty of this kind usefully to them and acceptably to God. It is our duty to comfort mourners, relieve the wants of the poor, and visit the sick. But we may be destitute of the time, or the property, or

the talents, which would be necessary in these cases. There is no obstacle in the way of praying to our heavenly Father, except it consists in our want of disposition to pray. The pious soul can daily mount up as on eagles' wings; it can plead earnestly for the compassion of God to be exercised towards guilty men; it can use weapons more efficacious than any which this world can afford; and, when other means have proved vain and unavailing, it can succeed in drawing down spiritual blessings upon the enemies of the cross of Christ.

How kind and compassionate is God, in thus making the most important of our duties the easiest to be performed at all times and by all persons! Let us never cease to praise him for this expression of his wonderful love to the fallen children of Adam.

And is it true that Christians have it in their power to draw down upon themselves, and their fellow creatures, such inestimable and eternal blessings as are included in the gift of the Holy Spirit? How, then, can we account for their original apathy, their deadness, their languor, in this respect? Let each one examine himself as to the state of his own soul. Let him awake, and call upon God. While he leaves no other duty undone, so far as his ability to perform it is afforded, let him above all apply himself earnestly, without intermission or weariness, to the great business of *asking for the Holy Spirit*. Who, that has a heart of flesh, would not gladly relieve, if he could, the sick who are now suffering under a fatal epidemic? What excuse, then,

can a Christian frame for not doing all in his power to promote the healing of his fellow creatures from the malady of sin, when this can be done by asking for the gift? Who would not gladly open the prison doors, and let the immured victim go free? How pressing, then, is the obligation upon Christians to intercede day and night for the deliverance of sinners who are led captive by Satan at his will, and are preparing under his malignant influence to be his miserable slaves for ever?

Are not Christians loudly called upon at the present day to unite in meetings for the express purpose of praying for the Holy Spirit? And is not every individual Christian called upon to bring all his faculties into action, and to intreat his heavenly Father, in the name and for the sake of Christ, to send down the Holy Spirit to purify believers, awaken, convince, and convert sinners, and renovate a guilty suffering world? A. B.

REVIEWS.

XLIII. *A short Biblical Catechism, containing questions, historical, doctrinal, practical, and experimental; designed to promote an intimate acquaintance with the Inspired Volume.* By HERVER WILBUR, A. M. Second edition, with the Assembly's Catechism. Exeter; C. Norris and Co. Samuel T. Armstrong, Boston. 1812. pp. 48. Price 12 1-2 cents.

THE plan of this little publication is different from that of any catechism which we have seen. It is simply this: instead of inserting answers to his questions, the writer has placed a set of references to Scripture after each question, so that the learner is obliged to turn to his Bible and collect an answer thence. The questions are 188 in number. The references are of two classes: those of the first are to be committed to memory; the others are to be consulted. The

questions embrace most of the great doctrines and duties taught in the word of God. The references to be committed to memory after each question are from two to ten in number; generally four or five.

We give the five following questions as a specimen of the work.

"47. What is the tenor of the covenant of grace?

"Is. lv. 3. Heb. viii, 10. || Jer. xxxi, 33; and 1, 5. Gen. xvii, 7. Ps. ciii, 17, 18.

"48. Who is the Mediator of the new covenant, or covenant of grace?

"Heb. viii, 1, 6, 8, 10, 12. 1 Tim. ii, 5, 6. || Gal. iii, 19, 20. Heb. vii, 22; & xii, 24, 25. Is. xlii, 6.

"49. Is Christ both able and willing to save penitent sinners of every description?

"1 Tim. i, 15. Heb. vii, 25, 26. Col. ii, 9. Rom. iii, 25. || John i, 1, 14; and x, 25, 30.* Is. xlv, 22, 23. Rom. iii, 24-26.

*We presume this reference should be x, 25-30.

"50. Why was it necessary, that the Mediator between the Father and sinners should be man?

"Heb. ii, 14 & vii, 24, 25; & ix, 13—15. || Gal. iv, 4, 5. Heb. ii, 16; & iv, 14—16.

"51. What is the Scripture doctrine of the Atonement?

"Heb. ix, 11—14. Is. liii, 4—6. 1 John ii, 1, 2. || John i, 29. Heb. x, 19—24. 1 Pet. ii, 24; & iii, 18."

The references before the parallels are to be committed to memory. We give another question, and extract a part of the answer at length from the Bible.

"93. Will the cause of Christ finally prevail throughout the earth?

"Ps. ii, 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; & lxxii, 8—11. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. Is. ii, 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Mal. i, 11. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered, and a pure offering; for my name shall be great among the heathen saith the Lord of Hosts. || Is. xlix, 6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth; & xlii, 4. He shall not fail nor be discouraged, till he have

set judgment in the earth; and the isles shall wait for his law; & lx, 1—12; & lxii, 2. Mat. xxiv, 14. Rev. xx, 2—4."

The four last references would occupy more room than can be spared for the purpose. The pious reader will derive profit by consulting these interesting passages of Scripture.

Mr. Wilbur has executed his plan in such a manner, as to deserve the approbation of the Christian public. Improvements might be made, some of which we shall point out; but the questions are important, the texts referred to generally apposite and suited to impress the true answer on the mind, and the effect of teaching this catechism to the young, or rather inducing the young to teach themselves by the use of it, can hardly be otherwise than good. We have examined all the references which are intended to be committed to memory. They form a precious treasury of jewels taken from the inexhaustible mine of Scripture. To have them deposited in the memories of young persons must be a most desirable reward for the labor of collecting and arranging them.

The principal design of the author in composing this Catechism, was to benefit young persons, associated for the purpose of studying the Scriptures together in Catechetical Societies, a constitution for which is prefixed to the work. Twenty such societies have been formed, we are told, and have experienced essential advantage by consulting this little manual. A large portion of the members have produced answers to ques-

tions selected for the purpose, in the form of written compositions. The manifest tendency of such a course is, to make the learner familiar with the Holy Scriptures; and while his memory is strengthened, and his mind expanded, by studying the momentous truths there revealed, his conscience may be awakened, and, by a Divine blessing, his heart renewed.

We would suggest as improvements, that a few of the references should be exchanged for others, either shorter or more appropriate, and that the phraseology of some questions should be altered for the better. The 117th question, for instance, is too long; the 160th is expressed in a false taste; the 125th, and the 131st, naturally convey a meaning different from the one intended, we presume, by the writer. These improvements can easily be made in the next edition; and we sincerely hope many editions will be called for.

XLIV. *Hymns for Family Worship, with Prayers for every day in the week, selected from various authors.* By JOHN CODMAN, A. M. Pastor of the Second Church in Dorchester. Boston; Samuel T. Armstrong. 1813. pp. 162. Price 62 1-2 cents.

THE design of this little book is sufficiently explained in the title-page. It is a design to which every good man must wish success. Every attempt to enliven family religion, and to multiply and elevate the best enjoyments of the domestic circle, must receive the cordial approbation of all who have ever shared in the

VOL. V. *New Series.*

happiness of worshipping at the family altar.

When we inform our readers, that of the 149 hymns, which are here collected, 40 are from Watts, 28 from Doddridge, and 9 from Steele, making more than half the whole number, we shall have little occasion to state the character of the collection. The remaining hymns are taken from about thirty different authors and collections. Among these, the 45th (from Hawkesworth,) is eminently beautiful; the 47th, being part of a version of the 19th Psalm by Dr. Dwight, may be seen in the Panoplist for Jan. 1811, p. 361; and the 62d, (from a Sunday School Miscellany) is a very happy effusion. Here will be found hymns suited to most of the occasions in which man, as a social and immortal being, has a peculiar interest.

We heartily join with the compiler in recommending the practice of singing a hymn as a part of family worship; and are happy to add, that the selection before us will render that delightful service more various than it could easily have been heretofore.

The prayers are taken principally from Scott and Toplady, and are well suited to their object.

There is a mistake in assigning the hymn, "While shepherds watch'd their flocks by night," to Watts. It was taken from Tate and Brady's collection.

As the hymn by Hawkesworth is not generally known, we present it to our readers.

"MORNING.

"IN sleep's serene oblivion laid,
We saely pass'd the silent night;

At once we see the breaking shade,
 And drink again the morning light.
 New born we bless the waking hour,
 Once more with awe rejoice to be;
 Our conscious souls resume their
 power,
 And spring, O gracious God, to thee.
 O guide us thro' the various maze,
 Our doubtful feet are doom'd to tread;
 And spread thy shield's protecting
 blaze,
 When dangers press around our head.
 A deeper shade will soon impend,
 A deeper sleep our eyes oppress;
 Yet still thy strength shall us defend,
 Thy goodness still shall deign to bless.
 That deeper shade shall fade away;
 That deeper sleep shall leave our eyes;
 Thy light shall give eternal day,
 Thy love, the rapture of the skies."

Those who make singing a part of their family worship, and who are not in the possession of more ample collections, will do well to use Mr. Codman's selection as a manual in their daily devotions.

XLV. *Two Sermons preached at Sandwich; the first, Feb. 16, 1813, on a day of fasting appointed by the First Church in that town; the second, Feb. 17, at the installation of the Rev. Jonathan Burr, A. M. Pastor of the First Church in Sandwich, to the care of the Calvinistic Congregational Society lately associated with that Church. By OLIVER COBB, A. M. Pastor of the First Church in Rochester. Also the Charge by the Rev. Mr. EVERITT of Wareham, and the Right Hand of Fellowship by the Rev. Mr. LINCOLN of Falmouth. Published by request of said Church and Society, and the profits to be appropriated to their benefit. Boston; Lincoln & Edmands. pp. 23.*

THESE exercises are composed in a serious strain, and are replete with the plain momentous truths of Christianity; those truths, without which all preaching would be of no avail, but by the application of which God produces the happiest and most durable effects.

The text of the first sermon is 2 Chron. xxv, 9. *But what shall we do for the hundred talents?*

The design of the preacher is to exhibit the conduct of different classes of persons, when distracted between an attachment to their present worldly interest and a regard to their duty. He then presses upon Christians some motives by which they are urged to perform their duty at the expense of worldly sacrifices.

The second sermon is from Neh. vi, 3, *I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

The two objects of this discourse are 'to exhibit the characters of some of the numerous enemies of this great work, (the building of the church of Christ) and to point out the duty of those who wish well to spiritual Jerusalem, and especially of her watchmen.'

These discourses will be read with peculiar interest by those who have been acquainted with the peculiar trials experienced by the church and society, at whose request they were delivered, and are now published. We have no room for extracts.

There are a few unguarded expressions to which we should object; but which, we presume, the author would explain to our satisfaction.

RELIGIOUS INTELLIGENCE.

LETTER FROM MRS. NEWELL.

The following letter was written by Mrs. Newell, the wife of one of the American missionaries, to a lady in Boston, and dated at Calcutta in June 1812. Such parts of the letter as convey the same intelligence, as is contained in other letters, are omitted.

THE last request of my dear Mrs. C. (when quitting the beloved land of my nativity,) and the sincere affection which I feel for her, are my principal inducements for ranking her among the number of my American correspondents.

"I have witnessed scenes this morning calculated to excite the most lively sensations of compassion in the feeling mind. My heart, though so often a stranger to pity, has been pained within me. Weep, O my soul, over the forlorn state of the benighted heathen; and, O that the friends of Immanuel in my Christian country would shake off their criminal slothfulness, and arise for the help of the Lord against the mighty, in lands where the prince of darkness has long been adored. The worship of the great god of the Hindoos has this day been celebrated. We were apprised yesterday at sunset of its near commencement, by the universal rejoicing of the natives, which lasted through the night. This morning we went in a budgerow* to see the worship. Between fifteen and twen-

ty thousand worshippers were assembled. The idol Jugger-naut was taken from his pagoda, or temple, and bathed in some water taken from the river Ganges, which they consider sacred, and then replaced in his former situation with shouts of joy and praise. *This* I did not see, the crowd was so great. After this, the people repaired to the river side, where they bathed in the *sacred* waters, said their prayers, counted their fingers, poured the muddy water down their infants' throats, and performed many other superstitious ceremonies with the utmost solemnity, and with countenances indicative of the sincerity of their hearts. Many of the females were decked with garlands of flowers, nose jewels, large rings round their wrists, &c. Some deformed wretches and cripples attracted our attention, and excited our compassion. One man, bent almost to the ground, was supported by two of his companions, to the holy Ganges. There he doubtless anticipated to wash away the pollution of his heart, ignorant of the blood of Jesus, which does indeed cleanse from all sin. O that an abler pen than mine would delineate to my dear Mrs. C. this idol worship. Surely her pious heart would be filled with tender sympathy for these benighted Asiatics, and her prayers would become more constant, more fervent, for the introduction and spread of the blessed Gospel among them. Gladly would American believers leave the healthy civilized land of their birth, and spend

* A kind of boat.

their lives in preaching Jesus to the natives of sultry heathen India, did they but know how wretched, how ignorant, they are, and how greatly they need the Gospel. Do Christians *feel* the value of *that* Gospel which bringeth salvation?

"Let us leave the melancholy subject, and turn to one calculated to fill our minds with holy joy and devout thanksgivings to God? In this land of darkness, where the enemy of souls reigns triumphant, I see the blessedness, the superior excellency of the Christian religion. Yes, my friend, there is in heathen Asia a favored spot, where the darkness of heathenism is scattered, and the benign influences of the Holy Spirit are felt. Even here, Jesus has a people formed for his praise, redeemed by his precious blood from eternal woe, and made heirs of bliss everlasting. *Bless the Lord, O our souls, and all that is within us, bless and praise his holy name.* Last Sabbath afternoon I shall ever remember with peculiar emotions. Mr. Ward, a missionary blessed and beloved of our God, preached in Bengalee to a large collection of Hindoos and Mahometans. The dear converted natives appeared to enjoy the precious season greatly. To hear them join in singing one of Zion's songs;—to see them kneel before the throne of almighty grace,—and listen with eagerness to the word of life, was sufficient to draw tears of joy from eyes which never wept before. After service each dear Christian Hindoo of both sexes came to us with looks expressive of their joy to see new Missionaries; and, offering us their hands,

they seemed to bid us a hearty welcome. I said to myself, such a sight as *this* would eternally silence the scruples, and the criminal opposition to missions, of every real believer. While such persons would intercede for the success of Missionaries, and praise the Lord for what he has already done for these once degraded wretches, they would weep and repent in dust and ashes for their former criminality. O that every American might be prevented by sovereign grace from opposing or discouraging those who feel willing to engage in this work, lest the blood of the heathen, at the last decisive day, should be required at their guilty hands.

"Last evening, while thousands were preparing for the impure and idolatrous worship of Juggernaut, the native Christians assembled at the missionary chapel for prayer. Their engagedness in prayer, though I could not understand a word they said, made a deep impression on my mind."

Extracts from the journal of Mrs. Newell transmitted to her mother by the Caravan. A journal from the time of leaving her native shores till the commencement of these extracts, was probably put on board the Francis; but the letters by this vessel have not yet arrived.

"JULY 15, 1812. Spent the greater part of this day in my room alone. Mr. N. went to Calcutta this morning to carry letters to the captain of the ship Francis—Went with Mrs. Ward to one of the mission buildings in the garden, to see the rooms intended for us. There are four convenient pretty rooms

with bathing apartments, which they have kindly offered us and our missionary company. In the afternoon called upon Mrs. M.*—The good woman, as usual, busily engaged in her school. How firm a constitution must she have, to occupy a station attended with so many cares. At four P.M. another message from government was received. Mr. N. and J. ordered to appear before the police again, to receive further commands. Mr. J. immediately took the *Buggy* [chaise] and set out for Calcutta. In the evening, went with Nancy,† and Mrs. W.'s family, to the car of Juggernaut, which stands in the road. A huge building five stories high—images painted all over it—two large horses with a charioteer made of wood in front—with many wheels drawn by the natives with large cables. From the car we walked through the *Bazar* [market] to the temple, where the great god of the Hindoos is now residing—A horrid object indeed!—Not allowed to enter the temple; but could see him plainly—a log of wood painted red with large hideous eyes—Little images were kept for sale in the Bazar. We walked through an immense crowd of Hindoos home. Was confused with the noise and bustle of the place, and excessively wearied with my long walk.

"16th. Called with Mrs. W. upon Mrs. Carapeit, the Armenian. Mr. Carapeit has gone with brother Kristno on a mission to Jessore—will be absent four weeks. Mrs. C. very ill—can only talk Hindostanee. Brother

J. returned about sun-set—A letter from Mr. Newell. He states that a collection has been made for us among the friends of missions in Calcutta. Mr. Thomason presented 500 rupees already collected.

How dark and intricate are the ways of Providence. We are ordered by government to leave the British territories, and return to America immediately. Capt. H. will be ready to sail in three weeks. He has requested a clearance, but it has been absolutely refused him, unless we engage to leave India with him. Thus is our way hedged up—thus are all our prospects blasted. We cannot feel that we are called in Providence to go to Birmah. Every account we have from that savage, barbarous nation confirms us in our opinion, that the way is not prepared for the spread of the Gospel there. The Viceroy would not hesitate to take away our lives for the smallest offence. The situation of a female is peculiarly hazardous. But where else can we go? Must we leave these heathen shores? Must we be the instruments of discouraging all the attempts of American Christians to give these nations the word of life? My spirit faints within me. These are trials great and unexpected.

9 o'clock. Just returned from family worship in the chapel. My depressed spirits are a little revived. The good Dr. Marshman felt deeply interested for us, and has been interceding in our behalf—Not mine, O Lord, but thy will be done. I know that the gracious Redemer will take care of his own cause, and provide for the wants of his lit-

*Mrs. Marshman, we presume.

†Mrs. Judson.

the flock. How consoling this—I will trust him and doubt no more.

17th. I find that writing has become quite pleasant, now I am alone. My natural cheerfulness has returned, and I hope I shall never again make myself unhappy by anticipating future evils, and distrusting the care of my heavenly Father. I have been taking a solitary walk in the mission garden—a charming retreat from the bustle of the world. How happy would a walk with my dear absent mother, or dear brothers and sisters, make me; and yet as much as I long for their society, I am not willing to return to them. Yes, I am positively unwilling to go to America, unless I am confident that God has no work for me to do here. How far preferable to me would be an obscure corner of this paganland, where the wretched idolaters would listen to the Gospel of Jesus, to all the glittering splendor of a civilized land.

18th. My dear Mr. N. returned last evening fatigued in body and depressed in mind. There is now no alternative left but a return to America, or a settlement among some savage tribe, where our lives would be in constant danger. Lord, we are oppressed; graciously undertake for us. We know not which way to direct our steps. O that the Harmony would arrive. All these things are against us. Insurmountable obstacles attend us on every side. Pity us, O ye friends of Immanuel; pity our perplexed situation, and intercede with the prayer-hearing Redeemer for direction in the path of duty—

A prayer-meeting in the mission chapel on our account—the

dear Baptist brethren deeply interested for us. Fervent were their prayers that God would direct our steps! Four prayers offered—three hymns sung—one chapter read. The exercises were all calculated to comfort our hearts.

“I hear the distant sound of heathen voices. These miserable wretches are probably engaged in some act of idol worship; perhaps in conveying the log of wood, which they call Juggernaut, to his former place of residence.—A conference in the chapel this evening. The bell calls us to breakfast at 8 in the morning. Immediately after, we have worship in the chapel. At half past one we dine—at 7 drink tea—go directly to the chapel again. Sabbath morning and evening service in English—afternoon in Bengalee. Monthly prayer-meeting, Monday morning. Weekly prayer-meeting, Tuesday evening. A lecture for the children, Wednesday evening. A conference, Saturday evening.

“20th. Mr. Judson preached yesterday morning; Mr. Ward in Bengalee, afternoon; Mr. Newell in the evening. Some good people from Calcutta present at worship—a large collection of hearers—all very attentive. Dr. Marshman returned today from Calcutta—Brought us some intelligence which has revived our spirits *a little*. Has had some conversation with Mr. Rickets, the secretary, about us. He said the Caravan should have leave to depart, if we would engage to leave the British territories, and that possibly we might have leave to go to the Isle of France or Madagascar. So,

then, we shall not go to America in the Caravan, but wait the arrival of our dear brethren in the Harmony, and then conclude which way to direct our steps. The Lord is merciful and full of compassion.

"24th. Went early on Wednesday morning in the mission budgerow to Calcutta, in company with brother and sister Judson, Col. Moxen, Miss Hobson, and Mr. Newell. Spent the day and night at Dr. Carey's house. The air of this confined place does not agree with me—a severe head-ache kept me all day within doors.—Wednesday morning, breakfasted with Capt. Heard at his house. I hope my dear mother and other friends will have an opportunity of seeing and thanking him on his return for his kindness to us. Heard of Mr. Thomson's death of Madras. He had received positive orders from government to return to England, chargeable with no other crime than that of preaching the Gospel. He has now gone to his everlasting home, and will trouble his opposers no more. Tired of the confusion and noise of Calcutta, I reached Serampore last evening—Found friends to welcome our return. Why these great favors? Mr. and Mrs. Robinson, Mr. and Mrs. More and family at the mission house. Mrs. R. the second wife of Mr. R. is about 15 years of age, country born; i. e. has an English father and native mother. Mr. and Mrs. M. a charming couple, are stationed at Patna—have come hither on account of their health.

"26th. Dr. Carey preached this morning; Dr. Marshman this afternoon.

"27th. Moved last Friday to a retired, pretty room in the garden—Letters from the brethren at the Isle of France—Rejoiced to hear of their safe arrival there—Long to see them—They will undoubtedly be here in a few days—How welcome will their arrival be to us. Mr. Newell, Mr. Judson and Nancy [Mrs. Judson] went to Calcutta this morning. Another order from government received last Saturday—and now our fate will be decided. I long to know the result—I do not intend to have one anxious feeling about our future destiny. I know that the cause of Zion is precious to the blessed Jesus, and that He will provide graciously for those who trust in him. I have spent the day alone.

"28th. I love dear Mrs. Ward more and more every day. She is remarkably obliging and kind to us. I go constantly to her for advice—she is ever ready to give it. Mr. Newell returned this afternoon from Calcutta. We have obtained liberty from the East India Company to go to the Isle of France. A vessel will sail for that place next Saturday commanded by Captain Chimminant, a serious man. But he cannot accommodate us with a passage. No other vessel is expected to sail at present. We hear that the English governor favors missions—that a large field for usefulness is there opened—18,000 inhabitants ignorant of Jesus. Is not this the station that Providence has designed for us? A door is open wide—shall we not enter and begin the glorious work? This must be a subject for fervent prayer.

"29th. A world of changes this! Early this morning brother

Judson called at our room, unexpectedly from Calcutta. Capt. Chimminant has agreed to carry two of us, in his vessel, to the Isle of France, for 600 rupees—Sail next Saturday. How can such a favorable opportunity be neglected? Halted long between two opinions—If we go, we shall relinquish the pleasure of meeting the dear brethren, and sister Roxana [Mrs. Nott.] Perhaps we shall never see them more. They may conclude to labor in some distant part of the Lord's vineyard, and we be separated from them through life. I shall go far away without *one single* female acquaintance—the dangers of a long voyage must be hazarded at a critical period—But here let me stop, and review all the way in which God has led me, since I left my mother's house, and the land of my birth, How have I been surrounded with mercies! What precious favors have I received! And shall I doubt? Oh, no; my heart gladdens at the thought of commencing with my ever dear companion the missionary work, and of entering upon missionary trials and arduous engagements. So plain have been the leadings of Providence thus far, that I can not doubt its intimations. I will go leaning on the Lord, and depending on him for direction, support, and happiness. We shall leave the dear mission family at Serampore, when another rising sun dispels the darkness of the night—Have packed all our things to-day—fatigued much and very sleepy—The wanderer and the stranger will ere long repose sweetly on the bosom of Jesus. It is sweet to be a stranger and a wanderer for such a friend

as this.—A valuable present from my dear Mrs. Marshman. Thus are all my wants supplied. O for more thankfulness. When will this heart of adamant be susceptible of stronger emotions of gratitude. Bless the Lord, O my dear American friends, for his kindness to me a stranger in a strange land. O, pray that these abundant mercies may melt me into deep contrition, and sorrow of heart for sin.

"30th. I have this morning taken my leave of my dear Serampore friends. After a visit of six weeks I regret parting with them exceedingly. But such are the changes of this changing world. Friends must be separated; the parting tear will often flow. How consoling the hope, that there is a world where separation will be forever unknown.—A pleasant time in going from Serampore to Calcutta in the budgerow with brother Judson and Mr. Newell—Went on board the ship—Much pleased with the accommodations—Our birth is on deck—a cool pretty place—Dined at Dr. Carey's—Spent the afternoon at Mr. Myers's—a charming family, willing to assist us in every thing—Mr. and Mrs. More now residing with them—Drank tea with Mrs. Thomason, one of the kindest, best of women—More money collected for us. Mrs. T. has provided me with many necessities—Went to church with Mr. and Mrs. T. in the evening—a most elegant church—Heard Mr. T. preach."

Here ends the journal. We have omitted many passages, which, though particularly interesting to near friends, it would be hardly proper to publish.

Extracts from letters written by Mrs. N. to her friends just before sailing.

"Calcutta, July 31, 1812.

"Dear Mother,

With a week's employment before me this day, I take my pen to write you a few lines. By reading my enclosed journal you will become acquainted with our reasons for leaving Bengal and going to the Isle of France. We sail early to-morrow morning—we have furniture and a thousand little necessities to get to-day.

— — —
"I go without one female companion;—but I go with renewed courage, rejoicing that the Lord has opened us a way to work for him. I have received favors unmerited, unexpected, and great.

— — —
"My health is really excellent—I never felt so well in America."

After stating, that the inhabitants of the Isle of France are chiefly French, she observes, "I long to engage in the great object for which I left my home. I shall begin to study the French language with Mr. N. on the passage. Capt. Chimminant talks French.

"O for more ardent piety."

To a sister.

"Saturday, Aug. 1.

"Having been detained by the vessel's not sailing to-day, I intend devoting a few moments to writing to my dear —."

— — —
"The inhabitants of Calcutta are remarkably distinguished for their liberality. Never did I meet with so much benevolence and hospitality among any people."

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"Sabbath noon, Aug. 2.

"I have been my dear —, to the Baptist mission church—Heard the good Dr. Marshman. It is ordinance-day, but we are not invited to commune with the church.

"This does not seem much like the Sabbath. The streets are all in confusion—business done as much to-day as any day. The ship has gone down the river; we shall follow it to-morrow morning."

To a female friend.

"Many have been the changes through which I have passed, since I left my beloved country. I have found many precious sources of enjoyment, and have had some *light* afflictions. Our voyage was *comparatively* short; but very tedious.

— — —
"But one week after we left the harbor, the vessel sprung a leak; and we were for some time under the apprehension of perishing. Many gales of wind threatened our vessel with instant destruction; but our gracious God preserved us from every danger, and brought us in safety to these sultry shores, where hundreds of missionaries are needed."

— — —
"Though a mission among the heathen is attended with many difficulties and discouragements, yet I do not feel sorry that I have joined the little company engaged in one. Since I have been here, I have been more decidedly positive than ever before, that a pious female, deeply interested for the heathen, can greatly increase the usefulness of a missionary and promote the good of the mission. Let me give you

one instance of this truth. Mrs. Marshman has had twelve children; (6 are dead, and 7 adopted ones fill their places.) With this numerous family, she has been engaged in a school for 13 years, consisting of 20, 30, 40, and sometimes 50 children. These children are mostly half-cast, i. e. their fathers are Europeans, their mothers natives. The good done in this school is incalculable. The children are not only instructed in all the branches of education taught in our American academies; but are particularly instructed in the religion of the blessed Gospel. I drank tea with her and her little family a day or two since, under a large tree. A little boy of seven came forward, and devoutly supplicated the blessing of Almighty God upon the refreshment before us."

— — —

"I feel more and more willing to be any thing, or to do any thing, that the cause of Jesus might be prospered. My courage is still remarkably good. I am not discouraged by the trials of a missionary life."

With respect to the climate, manners of the people, &c. we have selected from Mrs. Newell's journal the following particulars.

"July 18. Excessively warm weather; but not so hot as the last July in America. The Bengal houses are made so as to admit all the air stirring. In the room where I now keep there are four large windows—the size of American doors, with Venetian blinds, and three folding doors. There are no glass windows. A bathing house is commonly connected with each lodg-

ing room, and verandas to walk in, in the cool of the day. The floors of the houses are made of stone;—the partitions and walls white-washed.

"20th. From nine to eleven last evening I spent in walking in the garden with Mr. Newell. I do not suffer the least inconvenience from the evening air in this country. When on the ocean we were very cautious of the least exposure. But here physicians, and every one else, advise walking in the evening. The jackalls are all that I am afraid of here.

"21st. Intend going to Calcutta to-morrow, should the weather permit. I like the climate of Bengal much. I do not long for a seat by an American fire-side, nor for pleasant winter evenings, as I once thought I should; but feel perfectly contented and satisfied with this hot, sultry weather. I am obliged to guard against heating my blood by walking in the sun, or by using too violent exercise. Fevers, and the prickly heat, are in consequence of this imprudence. Rosy cheeks are never seen in India, except where a lady uses paint.

"25th. I have become a little familiarized to the sound of the Bengalee language. It has become quite natural to say *chene* for sugar, *tony* for water, &c. &c. One servant's name is *Bozu*, another *Lol*, another *Golove*, another *Ram Done*. *Ram* is the name of one of their gods, and is therefore often added to their own name.

"26th. I am happy in finding, that the expectations of my American friends respecting my health in India will not be dis-

appointed. I think I can say, that I never felt so strong in the summer season, nor ever had such an excellent appetite, as since I have been here. The weather is sometimes excessively hot and sultry, but to me not uncomfortable."

The following letter was received by the Reaper. It is from the Rev. Dr. Marshman to Samuel Salisbury, Esq. of Boston, and was obligingly communicated to us, at our request, for insertion.

Serampore, Oct. 20, 1812.

"Dear Sir,

By our brethren Mr. Johns and Mr. Lawson, we have been favored with the fruits of the regard which our American friends bear to the Sacred Scriptures—the sum of 4640 dollars. So large a sum subscribed for the word of God, almost wholly by two towns, Boston and Salem, fills us with equal gratitude and surprise. Nor can we pass by unnoticed your personal exertions in this almost unprecedented effort of Christian liberality, which you so much forwarded, both by your own liberal contribution, and, what was still more important to us, by your voluntary services in rendering the generous efforts of others efficient, through their confidence in your diligence and integrity in conveying the whole to us. We intreat you to add another favor to those for which we are already indebted to you, by conveying to our worthy friends with you, in any way you judge best, the deep sense we have of this their labor of love to the Sacred Word, and to the souls of the heathens who are sitting in darkness and the shadow of death for want of the light thereof;—and to acquaint them with a fact, which it would be unjust to withhold from their knowledge, that by this exertion of Christian liberality *two towns* have sowed the word of life for a *whole nation*: this sum being fully sufficient to defray the expenses of translating and printing a first edition of the New

Testament in almost any one of the dialects of India; so that the fruit of their Christian love may, through the Divine blessing (which we intreat them constantly to implore thereon) spring up from age to age in the country thus enlightened even to the day of Jesus Christ. Glorious thought! yet nothing less will be the fruit of this one effort of Christian liberality, (perhaps begun and ended in a month,) if it be wisely and faithfully applied, which it shall be ours to do to the utmost of our ability. We inclose the last statement of the Translations in our hands, which you are welcome to communicate to the gentlemen to whom we feel so much indebted, in any way you like.

With our warmest thanks to them and to you, I remain, dear Sir, (for my brethren) your obliged friend and servant in our common Lord,

JOSH. MARSHMAN.

Deacon Salisbury, Boston.

"N. B. We shall feel highly obliged by your particularly handing this to your worthy pastor and Mr. Channing."

The following is the statement referred to in the foregoing letter, and which will be found interesting to all the promoters of Translations.

MEMOIR RELATIVE TO TRANSLATIONS.

Addressed to the Society June, 1812.

VERY DEAR BRETHREN,

Ten months only have elapsed since we last addressed you on the subject of translations; but a wish expressed by the Corresponding Committee of the British and Foreign Bible Society that we would suit the time of our annual memoir to their meeting held in July, induces us to finish the year in June instead of August.

In our last we informed you that five versions of the new Testament had issued from the press; the Sungskrit, the Bengalee, the Orissa, the Mahratta, and the Hindee. Among these it is scarcely needful to say any thing respecting the Bengalee, which has been read for so many years, and which will shortly require

a fourth edition nor respecting the Sungskrit, as its being read with ease by pundits from all parts of India seems a sufficient proof of its perspicuity. Relative to the other three we have been careful to obtain all the information in our power. Respecting the *Orissa* version, Mr. John Peter who labors in Orissa, writes thus in a letter dated 20th December, 1811: "I have engaged nine persons to read the Orissa Scriptures for the purpose of ascertaining the character of the translation; and I have read them to many others. They all declare, "This is the Orissa language;" though some say, "there are some Sungskrit words in it." This latter fact is unavoidably the case, as none of the dialects of India contain a sufficient stock of current words to express every term in which the mysteries of Gospel doctrine are conveyed.

Of the *Mahratta* version a gentleman who has resided some years in that country, and who has distributed a considerable number of copies, writes thus to Mr. Ward; "Tell Dr. Carey that the style and language of the Mahratta New Testament are well understood and much commended. Mr. J. who knows something of Sungskrit and reads the Mahratta very freely, mentions it with great praise." He also adds, "Mahadeo, to whom I gave a New Testament, has nearly read it twice through, and seems greatly interested by its contents. Kistna has read the New Testament through once, and seems equally interested as Mahadeo. Bhuvanee is reading the New Testament through a second time, and seems rather more warmly attached to it than the other two. Narayuna a youth, is reading through the New Testament a second time to his mother and others of his family. His mother often declares her love for Jesus Christ and speaks of the glad tidings to her friends."

We have received information that the *Hindee†* version has been sought

†We apply the term Hindooee or Hindee to that dialect of the Hindoost'hanee which is derived principally from the Sungskrit, and which before

and eagerly read in Orissa, at Malda, at Patna, and even as far as Agra, which places embrace a circuit of more than a thousand miles. It seems also to have been read with interest around us; copies having been requested by natives of various parts of India frequenting or residing in Calcutta and its neighborhood. Among others, several from a battalion of sepoys stationed within a few miles of us, but among whom we have never been, have repeatedly come to Serampore soliciting copies of this version; and in some instances, they have afterwards employed us to bind them at their own expense. The demand for the Gospels and the Acts (which were stitched in a separate volume) has indeed been so great that we have reprinted a small edition to complete the New Testament again. But nearly every copy of it thus completed anew was given away prior to March last, when we resolved on printing a larger number of what would be the third edition of the Gospels, and the second of the rest of the New Testament.

These circumstances relative to the three versions just named, greatly encourage us, and give us reason to hope, that imperfect as they at present may be, they yet render the Sacred Oracles intelligible to the poor and the ignorant as well as to the learned; and by unremitting attention to the improvement of every succeeding edition, we shall at length be enabled, through the divine blessing, to accomplish a work which appears to us so important, and give the numerous millions around us a faithful and perspicuous version of the word of life.

II. We now advert to the *Progress* made in Translations within the last ten months, which indeed has not been very great, as much of our attention has been directed to revising and preparing for the press those already translated. The progress made has been chiefly in the Sungskrit,

the invasion of the Mussulmans was spoken throughout Hindoost'han. It is still the language most extensively understood particularly among the common people.

the Cashmire and the Chinese. In the two former the translations have been carried forward from the last book of Samuel to the 2d of Chronicles. In the *Chinese* the translation had advanced from the middle of Numbers to the 5th chapter of the first book of Samuel.

The following are the versions in which copy has been revised and prepared for the press. In the *Orissa*, copy has been prepared to the 20th chapter of the 2d book of Kings. In the *Hindee*, to the 26th of Numbers. In the *Mahratta*, the copy is ready for the press to the 2d of Deuteronomy. In the *Shikh*, to the 4th chapter of the Acts of the Apostles. In the *Telinga*, little has been done beside preparing a grammar of the language, which is now in the press. In the *Chinese*, the Gospel by St. John is undergoing a third revision, and the first chapter is now in the press. As the public have taken an interest in this version that demands our warmest gratitude, it may perhaps not be disagreeable to them to be made acquainted with the mode we adopt in thus revising, as this may possibly enable some learned and candid friend to suggest an interesting hint on the subject. It is this: with Griesbach before him brother Marshman goes through the corrected copy, sentence by sentence, with Mr. Lassar, and then slowly reads to him the English from the Greek of Griesbach, that he may judge of the meaning and spirit of the whole by seeing it in its connexion. When a proper portion is thus prepared, two copies are taken of it, one of which Mr. Lassar takes home with him (for in his daily course brother Marshman and he constantly sit together,) that he may weigh it when alone, judge of the Chinese idiom, and avail himself of any idea arising from his acquaintance with the Armenian version, esteemed so excellent. The other, brother Marshman examines in the mean time with another Chinese assistant, takes his opinion on every new character, and where any clause seems obscure, causes him to write down his idea of its meaning in other Chinese words. When brother Marshman and

Mr. Lassar have thus satisfied themselves, the double page is set up in the new Chinese types cut in metal, which is perhaps the work of half an hour for one of the youths studying Chinese: a few copies are then taken off and one given to Mr. Lassar, the Chinese assistants, and to each of the youths, for their perusal and remarks. When none of us are able to suggest any further alteration, the double sheet is printed off. This method necessarily requires much time, and permits us to advance but slowly in printing, particularly at first; but the peculiar nature of the Chinese language, differing as it does from all we are engaged in beside, seems to demand this care. Nor will it be ultimately any real loss of time to the work itself; for although we do not expect that even this care will render the first edition perfect, as its accuracy must of course be in proportion to our knowledge, yet we have reason to believe it will free it from any very gross faults; and the knowledge and experience daily gained by this method, in conjunction with the continued study of the most esteemed Chinese authors, will we trust at length enable us to purge it of these, and to proceed in the work with an increased degree of speed as well as of certainty.

III. We have also had an opportunity of extending the translation of the word of life to the language of *Assam*. A pundit, a native of Assam has been procured, and the nature of the dialect carefully investigated. The character current there is found to be Bengalee, and the construction, and at least nine-tenths of the words are identically so. But the grammar differs. The terminations of the nouns and verbs vary so much as to render a native of Bengal scarcely intelligible to one of Assam. Perhaps the difference may be as great between the two languages as between the Hebrew and the Chaldee. It is at least equal to that between the Chaldee and the Syriac. On maturely weighing the matter therefore, it appeared well worth the labor to remove that slight philological barrier, and allure the Assamese to the perusal of the word of life by

giving it to them entirely in their accustomed mode of speech, especially when it can be done without the expense of a new fount of types. The translation is advanced to the beginning of John.

The death of that eminent philologist Dr John Leyden having left unfinished several translations of the Gospels, we have retained a *Pushtoo* or *Affghan* moonshee, and by steady application we hope to be enabled in due time to carry forward the translation in this language.

IV. Instead of mentioning any new editions which have issued from the press since our last memoir, we are called to bow in silent submission to a most awful and mysterious dispensation of Divine Providence. March 11th, when the Pentateuch in Mahratta and Bengalee was nearly printed off, the New Testament in the Skikh and Telinga languages in the press, together with the Hindoost'hancee by Mr. Martyn, and a second edition of the Hindee, and a large edition of the Tamul New Testament, it pleased an all-wise Providence to suffer a fire to break out about six in the evening, which, after being resisted for four hours with all the help we could procure, baffled every effort made to stop it, and increasing, in about two hours consumed the building and all the printing utensils therein. In addition to extensive founts of English types, one of Hebrew and two of Greek, there were destroyed no less than *fourteen* in the various languages of the East, among which were founts of Arabic, Persian, Deva-naguree, Chinese, Burman, Mahratta, Skikh or Punja-bee, Telinga, and Tamul. This calamity was heightened by the loss of about 1400 reams of English paper, great part of which had been deposited with us by the Calcutta Auxiliary Bible Society, for the sake of printing editions of the New Testament in Tamul, Cingalese, and Malayalim, and by the destruction of books and manuscripts which has cost nearly a thousand pounds. The nett loss, including the buildings, amounted to about sixty thousand rupees, or £7,500 sterling, exclusive of the pa-

per belonging to the Calcutta Auxiliary Bible Society.†

Yet amidst this melancholy dispensation of divine Providence it was easy to discern traces of its tender care. The Presses, which could scarcely have been replaced in India, being in a room adjoining, were got out unhurt; and to our inexpressible joy we, the next day, found uninjured among the ruins, the *Steel* Punches of the various Indian languages which had taken us nearly ten years to get made, and which it must have taken almost as many years to replace, independently of the expense, as they are made by only two artists in Bengal. Of above 4000, however, scarcely 70 were found missing. After maturely weighing this dispensation of divine Providence, we felt convinced that it did not free us in the least from the duty of pressing forward the work of publishing the Sacred Scriptures, but rather called for increased exertion therein. That the printing of them therefore might suffer as little delay as possible, we resolved on immediately commencing the work anew in a commodious building we had formerly let, but which had been given up to us four days before the fire broke out. There, with the melted metal, we begun casting afresh the various founts of types in which we were printing the Scriptures; and through the good hand of God upon us, we have been enabled in these four months to get ready a fount of large types in the Deva-naguree for the Sungskrit Scriptures and of small ones for the Hindee; and also founts in the Tamul, Orissa, Bengalee, Mahratta, and Shikh languages, in all which we are now printing some part of the Scriptures: namely the New Testament in the Hindee, Shikh, and Tamul languages; (the last an edition of 5000 copies at the sole expense of the Calcutta Auxiliary Bible Society,) the Pentateuch in Hindee, Mahratta, and Bengalee; and the Historical Books in Orissa and Sungskrit. The Chinese movea-

†It hence appears, that the loss was considerably less than was at first feared.

ED. PAN.

ble metal types we had brought into such a state of forwardness prior to the fire, as to be ready for printing the Scriptures with them; but they were then all melted down. We have however kept the Chinese type cutters incessantly employed ever since, and have now the first sheet of John in the Chinese press.

Nothing further remains but the pleasing duty of acknowledging the supplies by means of which Divine Providence has carried forward the work this year. Part of these consists of a donation from the Corresponding Committee of the British and Foreign Bible Society of £1000; for which we beg you will tender the British and Foreign Bible Society our warm and cordial thanks.

Another most seasonable supply is the sum of £ 901 received by you from a great number of friends to the Scriptures both in England and America, mentioned more particularly in your Periodical Accounts, No. XX. and to whom also we beg you to present our warm and grateful acknowledgments.

The last sum we mention, which demands our gratitude as evincing a love to the cause of God far above the value of the sum given, is a present of 20 dollars sent us from America by a friend of the word of God.

The sums stand thus:

Dr.	EXPENDED.
To learned natives for assistance in the various languages, 10 months,	6034 4 7
	Balance, 9218 3 5
	Sa. Rs. 15,252 8 0
	RECEIVED. Cr.
By money collected in England taken from the Periodical accounts, No. XX, - - - - -	7212 8 0
The British and Foreign Bible Society, - - - -	8000 0 0
By cash received from America, - - - - -	40 0 0
	Sa. Rs. † 15,252 8 0

† A Sicca rupee, at the present rate of exchange, is worth just half a Spanish milled dollar in India; and eight rupees are equal to one pound sterling.

ED. PAN.

The balance of last year we are unable to give with accuracy, as the account was burnt at the time of the late fire. As we previously sent a copy to you, however, we beg you will supply the deficiency.

We have to add, that although we have editions of various parts of the Scriptures in the press, we have been unable, through the late fire, to carry any of them to account, as we never place any version to the account of the public till it be wholly printed off. This in the present instance makes a difference in the balance of more than 8000 Rupees; that sum having been expended by us on the editions now in the press though not yet carried to account.

The following is a View of the State of the Translations as already detailed.

1. *Sungskrit*, N. T. Printed. O. T. Pentateuch printed; historical books printed to 2d Samuel. Copy prepared to 2d Chron. ii.
2. *Chinese*, N. T. completed; St. John in the press. O. T. Translated to 1st Sam. v.
3. *Bengalee*, N. T. Third edition printed and nearly distributed. O. T. Second edition of the Pentateuch printed to Leviticus iv.
4. *Orissa*, N. T. Printed. O. T. The Hagiographia and the Prophets printed; the historical books printed to 1st Kings. Copy prepared to 2d Kings xx.
5. *Mahratta*, N. T. Printed. O. T. The Pentateuch printed to Num. iv. Copy revised to Deut. ii.
6. *Hindee*, N. T. 2d edition in the press. O. T. The Pentateuch printed to Exodus ii. Copy prepared to Num. xxvi.
7. *Telinga*. Matthew in the press.
8. *Kurnata*, Matthew revised for the press.
9. *Shikh*, N. T. Printed to Luke, vii. Copy revised to Acts iv.
10. *Cashmire*, N. T. Translated to Rom. ii.
11. *Burman*. N. T. Copy prepared to Luke xviii.
12. *The Assam*, N. T. Translated to John vi.
13. *The Pushtoo*, or *Affghan*, N. T. commencing.

DONATIONS TO FOREIGN MISSIONS.

March 29, 1813. From Mr. Peletiah Perit of New York	\$50 00
Mar. 29—April 14. From individuals in Norfolk, (Vir.) re- mitted by William Maxwell, Esq. for Serampore loss	60 00
Mar. 31. From Mr. James Irwin of Painted Post, Steuben county, (N. Y.)	2 60
From individuals in Hartford, (Con.) and the vicinity, by Mr. Peter W. Gallaudet,† viz. towards the transla- tions	\$80
— to the disposal of the Board	100 180 00
Ap. 1. From the Foreign Mission Society of Boston and the Vicinity, towards the translations	493 97
Annual subscriptions received since Jan. 15	106 64—600 61
3. From D. P. S. a Postmaster, by mail	5 00
20. From Mrs. Wheaton, Dedham, toward repairing the Serampore loss	15 00
23. From the First Congregational Society in Fairfield, (Con.) by the hands of David Judson, Esq. a contri- bution towards repairing the Serampore loss	67 00
26. From the Foreign Mission Society of the Western District of Fairfield County, by Mr. T. Dwight, jun.	58 25
From individuals in Middlebury, (Con.) by the Rev. Mark Mead, remitted by the same hands	27 00 85 25
	<u>\$1,065 46</u>

†This sum, added to the sums previously remitted by Mr. Gallaudet, makes \$1,030; viz. \$600 published in the Panoplist for Jan.; \$250 in the Pan. for March; and \$180 above. These sums were contributed as follows, as stated in a memorandum transmitted by Mr. Gallaudet; viz.

Jan. 14, 1812. From a stranger	\$3 00
Feb. 13. In a note, in which was written, "A tribute of female re- gard to the Asiatic Mission"	100 00
March 12. From Alfred Bliss	1 00
Ap. 3. From Mrs. Wadsworth, her subscription on a paper in A. G. Phelps's hands	50 00
6. From Miss Eunice Wadsworth	12 00
16. From Daniel Wadsworth, Esq.	60 00
May 6. From a lady	1
14. From Israel Ely, (Sharon)	5 00
Jane 3. From Nehemiah Lambert	5 00
13. From Miss Mather by Mr. Mills	2 00
July 21. From A. G. Phelps on account of a subscription in his hands	335 33
Sept. 14. From the Rev. Mr. Finley of New Jersey	3 00
Dec. 29. From Anson G. Phelps, being the balance of subscriptions in his hands	67 00
Feb. 3. 1813. From two ladies, \$5 each, by the Rev. Mr. Perry of Sharon, \$10—From two young ladies, by the same, \$5	15 00
5. From the Rev. Joseph Stewart, in behalf of the First Presbyte- rian Church in Hartford	100 00
10. From Joseph and Martha Rogers \$5 each	10 00
22. From Mrs. Cogswell, by Dr. Cogswell	5 00
23. From a friend to missions towards repairing the Serampore loss	100 00
March 9. From John Caldwell, Esq.	20 00
11. From three sisters, the donation to be at the disposal of the Board	100 00
From F. Cheeseborough, by Mr. Boardman	5 00
— J. Selden by Mr. Corning	1 00
Interest on a part of the foregoing sums	29 67
	<u>\$1,030 00</u>

The foregoing subscription was taken up at the special instance of the Rev. Dr. Strong of Hartford.